

Καλῶς Τελωνήσαντα

OR, THE
Excise-Man.

Shewing

The *Excellency* of his *Profession*, how
and in what it precedes all others; the
Felicity he enjoys, the *Pleasures* as well as
Qualifications that inevitably attend him,
notwithstanding the opprobrious *Calumnies*
of the most inveterate *Detractor*.

Discovering his Knowledge in the

ARTS, MEN and LAWS.

In an Essay.

By EZEKIEL POLSTED, A. B.

— Nor shall my Muse descend
To Clap with such who Knaves and Fools commend,
Their Smiles and Centures are to me the same,
I care not what they praise, or what they blame.
Dryden in Juvenal.

L O N D O N,

Printed and Sold by John Mayos, at the Golden
Cross in Thames-street near Queenhithe. 1697.

787.a 30.

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Printed and Sold by John Mayos, at the Golden
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3 1/3
365.

To the Honoured

Sir Stephen Evans, } Kts.
Sir John Foche, }

Francis Parry, }
William Strong, }
Edward Clark, }
Foot Onslow, } Esqs.
John Danvers, }
Philip Medows, }
Thomas Everard, }

Chief Commissioners and Governors for the
Management and Receipt of His Majesties
Revenue of *Excise* within the Kingdom of
England, &c.

Honoured Sirs,

Were not your *Candor* and
Clemency as eminently di-
stributed to every *Criminal*, as are

A 3

Your

The Epistle Dedicatory.

Your *piercing Judgments* to discover him, he must be possess'd with a more than *shivering Extasy*, that should presume to accost You with the present *Dedication*: For though the following *Paper* appears in great *Necessity* of such *Patrons*, yet that it should be petition'd by so perfect a *Stranger*, and that without a *Licence*, might create a *Wonder* beyond the belief of the most *Credulous*. Notwithstanding, *Ingratitude* having been ever esteem'd the *Epitome* of *all Vices*, and, consequently, the *Guilt* of the *former*, being much more eligible, with all imaginable *Submission*, I crave Leave to present You with the grateful *Sentiments* of the Kingdom for Your *Impartial Administration*, whereby You have taken a *Charter* of the
Peoples

The Epistle Dedicatory.

Peoples Hearts, never to be cancell'd.

I shall not be guilty of an *Additional Presumption*, by descending to *Particulars*, but most humbly implore a *Pardon* for subjoining, that Your *Endeavours* have been *vigorous* beyond a *President*, in Your *equally* asserting *His Majesty's* and the *Countries Rights*, by encouraging any thing that has but the *Tincture* of *Probity* and *Ingenuity*, and wholly *exploding* and *discountenancing* that *Rigor*, which has been usually perpetrated under the specious Pretext of *Law*: These are so publickly known, and such uncommon Actions, as will be Register'd in every unprejudic'd Breast, till Time it self shall have an End; by which we
find

The Epistle Dedicatory.

find You acquiesce in the Opinion of the *Great Agesilaus*, who dying in his Voyage from *Egypt*, forbad any *Statue* in memorial of *Him*, saying, *He had left those Actions behind him, as would render it wholly insignificant.*

These being such great *Verities* as admit not of a *Contradiction*, we have Reason to be assur'd, That by Your extraordinary Management, the *Excise*, like the *Athenian Ship*, by being so often mended, will in a short time arrive to that perfection, that there never will be found a *rotten or imperfect Stick* : And therefore pray, That *Health* (which gives the only *Relish* to all Your outward Enjoyments) and *Prosperity*, may be Your constant *Slaves* and
Lacques ;

The Epistle Dedicatory.

Lacques; That a continu'd Succession of all *Terrestrial Felicities* may ever court You; And that You may ever move as *Refulgent Stars* in the *Orb* You are plac'd, for the encouragement of *Ingenuity*, and destruction of every Action that might carry the *Epithet* of *Ill*: And altho' 'tis usual to wish You *many Years*, yet I shall wish You but *O N E*:

--- *Sed Annus*

Hic, mea si valeant Vota, Platonis erit.

I am

(*Honoured Sirs*)

Lond. Calend.
Januar. An.
1697.

*Your most humble and
Obedient Servant,
Ezekiel Polsted.*

(a)

To

THE BIBLE SOCIETY

1890

1910

1000

2025-2026

1922-23, 1923-24, 1924-25, 1925-26, 1926-27, 1927-28, 1928-29, 1929-30, 1930-31, 1931-32, 1932-33, 1933-34, 1934-35, 1935-36, 1936-37, 1937-38, 1938-39, 1939-40, 1940-41, 1941-42, 1942-43, 1943-44, 1944-45, 1945-46, 1946-47, 1947-48, 1948-49, 1949-50, 1950-51, 1951-52, 1952-53, 1953-54, 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, 1959-60, 1960-61, 1961-62, 1962-63, 1963-64, 1964-65, 1965-66, 1966-67, 1967-68, 1968-69, 1969-70, 1970-71, 1971-72, 1972-73, 1973-74, 1974-75, 1975-76, 1976-77, 1977-78, 1978-79, 1979-80, 1980-81, 1981-82, 1982-83, 1983-84, 1984-85, 1985-86, 1986-87, 1987-88, 1988-89, 1989-90, 1990-91, 1991-92, 1992-93, 1993-94, 1994-95, 1995-96, 1996-97, 1997-98, 1998-99, 1999-00, 2000-01, 2001-02, 2002-03, 2003-04, 2004-05, 2005-06, 2006-07, 2007-08, 2008-09, 2009-10, 2010-11, 2011-12, 2012-13, 2013-14, 2014-15, 2015-16, 2016-17, 2017-18, 2018-19, 2019-20, 2020-21, 2021-22, 2022-23, 2023-24, 2024-25, 2025-26, 2026-27, 2027-28, 2028-29, 2029-30, 2030-31, 2031-32, 2032-33, 2033-34, 2034-35, 2035-36, 2036-37, 2037-38, 2038-39, 2039-40, 2040-41, 2041-42, 2042-43, 2043-44, 2044-45, 2045-46, 2046-47, 2047-48, 2048-49, 2049-50, 2050-51, 2051-52, 2052-53, 2053-54, 2054-55, 2055-56, 2056-57, 2057-58, 2058-59, 2059-60, 2060-61, 2061-62, 2062-63, 2063-64, 2064-65, 2065-66, 2066-67, 2067-68, 2068-69, 2069-70, 2070-71, 2071-72, 2072-73, 2073-74, 2074-75, 2075-76, 2076-77, 2077-78, 2078-79, 2079-80, 2080-81, 2081-82, 2082-83, 2083-84, 2084-85, 2085-86, 2086-87, 2087-88, 2088-89, 2089-90, 2090-91, 2091-92, 2092-93, 2093-94, 2094-95, 2095-96, 2096-97, 2097-98, 2098-99, 2099-00, 2100-01, 2101-02, 2102-03, 2103-04, 2104-05, 2105-06, 2106-07, 2107-08, 2108-09, 2109-10, 2110-11, 2111-12, 2112-13, 2113-14, 2114-15, 2115-16, 2116-17, 2117-18, 2118-19, 2119-20, 2120-21, 2121-22, 2122-23, 2123-24, 2124-25, 2125-26, 2126-27, 2127-28, 2128-29, 2129-30, 2130-31, 2131-32, 2132-33, 2133-34, 2134-35, 2135-36, 2136-37, 2137-38, 2138-39, 2139-40, 2140-41, 2141-42, 2142-43, 2143-44, 2144-45, 2145-46, 2146-47, 2147-48, 2148-49, 2149-50, 2150-51, 2151-52, 2152-53, 2153-54, 2154-55, 2155-56, 2156-57, 2157-58, 2158-59, 2159-60, 2160-61, 2161-62, 2162-63, 2163-64, 2164-65, 2165-66, 2166-67, 2167-68, 2168-69, 2169-70, 2170-71, 2171-72, 2172-73, 2173-74, 2174-75, 2175-76, 2176-77, 2177-78, 2178-79, 2179-80, 2180-81, 2181-82, 2182-83, 2183-84, 2184-85, 2185-86, 2186-87, 2187-88, 2188-89, 2189-90, 2190-91, 2191-92, 2192-93, 2193-94, 2194-95, 2195-96, 2196-97, 2197-98, 2198-99, 2199-00, 2200-01, 2201-02, 2202-03, 2203-04, 2204-05, 2205-06, 2206-07, 2207-08, 2208-09, 2209-10, 2210-11, 2211-12, 2212-13, 2213-14, 2214-15, 2215-16, 2216-17, 2217-18, 2218-19, 2219-20, 2220-21, 2221-22, 2222-23, 2223-24, 2224-25, 2225-26, 2226-27, 2227-28, 2228-29, 2229-30, 2230-31, 2231-32, 2232-33, 2233-34, 2234-35, 2235-36, 2236-37, 2237-38, 2238-39, 2239-40, 2240-41, 2241-42, 2242-43, 2243-44, 2244-45, 2245-46, 2246-47, 2247-48, 2248-49, 2249-50, 2250-51, 2251-52, 2252-53, 2253-54, 2254-55, 2255-56, 2256-57, 2257-58, 2258-59, 2259-60, 2260-61, 2261-62, 2262-63, 2263-64, 2264-65, 2265-66, 2266-67, 2267-68, 2268-69, 2269-70, 2270-71, 2271-72, 2272-73, 2273-74, 2274-75, 2275-76, 2276-77, 2277-78, 2278-79, 2279-80, 2280-81, 2281-82, 2282-83, 2283-84, 2284-85, 2285-86, 2286-87, 2287-88, 2288-89, 2289-90, 2290-91, 2291-92, 2292-93, 2293-94, 2294-95, 2295-96, 2296-97, 2297-98, 2298-99, 2299-00, 2300-01, 2301-02, 2302-03, 2303-04, 2304-05, 2305-06, 2306-07, 2307-08, 2308-09, 2309-10, 2310-11, 2311-12, 2312-13, 2313-14, 2314-15, 2315-16, 2316-17, 2317-18, 2318-19, 2319-20, 2320-21, 2321-22, 2322-23, 2323-24, 2324-25, 2325-26, 2326-27, 2327-28, 2328-29, 2329-30, 2330-31, 2331-32, 2332-33, 2333-34, 2334-35, 2335-36, 2336-37, 2337-38, 2338-39, 2339-40, 2340-41, 2341-42, 2342-43, 2343-44, 2344-45, 2345-46, 2346-47, 2347-48, 2348-49, 2349-50, 2350-51, 2351-52, 2352-53, 2353-54, 2354-55, 2355-56, 2356-57, 2357-58, 2358-59, 2359-60, 2360-61, 2361-62, 2362-63, 2363-64, 2364-65, 2365-66, 2366-67, 2367-68, 2368-69, 2369-70, 2370-71, 2371-72, 2372-73, 2373-74, 2374-75, 2375-76, 2376-77,

6. 1944

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

...

TO THE
Gentlemen
Employ'd in the
REVENUE
OF
EXCISE.

Gentlemen,

THE many Reflections which
have been cast on your Per-
sons and Profession, induc'd me to
an exact Examination of their
Merit, and finding them to be
wholly the Result of Malice and
(a 2) Ignorance

To the Gentlemen

~~Ignorance, I could not avoid this~~
Publick Confession of it.

But this is not all, Your particular Favours to me, command a much greater Acknowledgment than Expression is capable of giving, yet I think my self sufficiently happy, that I have an opportunity of telling the World so, and consequently, that your Favours and my Gratitude are equally illimitable; which Consideration has wholly occasion'd this Trouble, and therefore the innumerable Censures that must inevitably attend it, are extremely below my Concern; for I must own, that I shall receive them with an extraordinary Pride, since it must be thought too, it was wholly for your sakes.

The following Vindication then,
such

Employ'd in the Excise.

such as it is, I present you with, and tho' it might possibly be thought to want one it self, or that your Innocency is such, as to render it altogether insignificant, yet I must aver, that I can very calmly recede the former, provided the latter does not as unanswerably intervene: Tho' considering that the Illiterate make up the greatest part of Mankind, I presume it not impertinent sometimes to answer them in their own Terms; for all the Reflections in the following Paper, are only bestow'd on such, who are so maliciously extravagant in giving them.

And I am extreamly sensible of my detaining you too long from your Ravishing Felicities, and therefore shall say nothing to the Gentle Reader,
but

To the Gentlemen, &c.

but only acquaint him, and all the
World, that your innumerable Ob-
ligations have created such grateful
Sentiments, as shall meet with a
Duration that can never terminate,
as being

Gentlemen,

London. Calend.
January. 1697.

Your humble Servant,

Ezekiel Polsted.

ON

ON THE
Author *and* Subject.

B *Rarely begun, and bravely ended too,*
The Arts receive their Character from you;
They gratefully attend you, since th' **EXCISE**
Exact Perfection in it self implies:
Arithmetick is short, in vain we strive
To find, that which no Rule could ever give;
Addition here a quick Subtraction meets
As to the happy Persons, as the Sheets;
For by the bold Attempt we must submit,
That to your Fame whatever can be writ,
Like * Right-Hand Cyphers only lessens it. }

John Morgan——Junior
de Wenalt in Com^r
Brecon.

* Decimal Arithmetick.

ALIUD,

A LETTER,
Boide? to the
Officers of the Excise.

WE own'd your Power, and the Pleasures too
That, as their Center, ever meet in you;
But your monopolizing Sense, affords
A Ravishment, beyond the Pow'r of Words:
To Silence thus confin'd, I must obey,
And only freely say, that I can nothing say.

Henry Vaughan Silurist.

John Morgan — Junior
of Wexham in Conn.
Brecon.

THE

Καλῶς Τελωνήσαντα

OR, THE

Excise-Man.

CHAP. I.

T Here is nothing that is a greater Subject of *Admiration*, or has created more *Wonder* in me, than the great *Difference* and *Unreasonableness* of some persons *attaining*, and others again *missing*, *Preferment*; and the variety of *Methods* conducing thereunto: it often wait-
ing upon some without either *Endeavour* or *Merit*, and as often flies those who are most excellently qualified in *Both*.

E. I confess I could never guess at the *Causes* of this so seemingly great a piece of *Injustice*,
B unless

unless they may be applicable to one of the two subsequent (I beg pardon for calling them) *Reasons*.

First then, If you'll believe the *Astrologers*, there are *some* that are *unfortunate* even in their *Nativity*, or (as they call it) *Diis inimicis atque iratis, vel malo astro natu*, born under an unlucky *Planet* ; so that notwithstanding all their *Care* and *Industry*, *Misfortunes* and they are *yok'd*, and under a necessity of being made inseparable *Companions*. This seems to be an unreasonable *Imposition*, and the *Persons* that so unfortunately groan under it, are not to be accounted *culpable*, since the rigour of their *Fate* has made it *indispensible*.

Secondly, If the *Cause* is not thus infallibly *obligatory*, another may be the result of *Inadvertency* or *Fear*, (either of which may be reckon'd our own *Crime*) which may occasion us the missing that *Critical Mixure*, which the *Philosophers* say if it be not embrac'd, never presents it self more---*Stat sua cuique dies*... Every one has his time.

Astus non semper fuerit compositi nidos...

Strike while the *Iron* is *hot*, and you *avuil* out what you *please* ; whereas once *cold*, you meet with an *Impossibility* to effect that, which before you might have perfected with the greatest *facility*.

Well

Well then ! our *Excise-Man* being thus much refin'd from *common Earth*, and consequently having been so fortunate as to escape the *first*, and so prudent as to seize the last, he is listed in the large (excuse me for the presumption of *Sensible*) Roll of His Majesties Officers : when he is no sooner accosted with Expressions suitable to their *Authors* ; That he is the perfection of *Scandal* and *Infamy*, the general result of a *Broken Shop*, and *Intollerable Burthens*, which the world has been already too much troubled with.

To satisfy the Rational part then, were the following lines thought of, that they may be assur'd, that that *Employment* is not manag'd by those, who are beyond exception contradictory to (at least) *common sense* ; Or are such perfect *strangers* to any pleasure the World is Capable of giving, but far Exceed any particular sort (if not all) *Mankind*.

And this will instantly convince them, since it's never oppos'd but by the *Ignorant* (*Arts non habet inimicum prater Ignorantem*) who not only know them not, but are not capable of doing it ; and inded nothing less can be Expected from those who are not unfitly compar'd to one of their *Barrels*, that is wholly *Empty*, for they cannot come into *Competition* with an *Eight*.

In short, these are the most capable of Magistracy in the *Famous and Learned Norcia* (a Town in the *Apennines* 25 miles from *Rome* and belongs to a *Cardinal*) of which

* *Sup. 10*
Dr. Burnets
Let. p. 79.

* a late *Author* gives this incomparable Character, That though it lyes within the *Popes Territories*, yet no Man can have a share in their *Jurisdiction*, that can *Write or Read*: So that their *Government*, which consists of four Persons, is always in the hands of (*Li quairi illiterati*) the four Illiterate.

Oh! Jam satis est o he! 'Tis certainly high time to conclude, and, were I capable, ought to *Apologize* for pretending to characterize him, who cannot without regret view any Man whom Fortune seems to favour; who cannot with any Satisfaction endure the praising any but himself, whose torments are *unwearied* to all other *Disturbances*, since he makes felicity the cause of his Infelicity, and any Mans welfare, the Occasion of his Sickness; whose good Opinion none can purchase, but at the Extravagant Rate of being eternally undone; and shall therefore conclude with the *Epigrammatist*---

*Captivum Line te, tenet Ignorantia duplex,
 Scis nihil, & nescis te quoque Scire nihil.*

Twice ignorant you are, 'tis Strange yet true,
 Nothing you know, and yet most wretched you
 Know not, that ever yet you nothing knew.

CHAP.

C H A P. II.

AS it's very observable, there was never any *Enthusiast* that set up for immediate Revelations, deriving thereby a pretended Authority to utter his Nonsensical and *Atheistical* Notions, but has acquir'd some *Profelutes* (either weak *Women* or weaker *Men*) let them be ever so Absurd and Ridiculous; And as there was never any *Mountebank* or *Empyrick* in *Physick*, let him be as *Empty* as his *Urinal*, and as void of Learning, as a *Jockey of Honesty*, yet this *Catholick Block-head*, what by his *French Mustacho's* and broken *English*, has gain'd some *Patients* to maintain the *Plush-jacques* of the *Cobling Doctor*, so its indubitable, that let an Aspersion be cast on any Officer, by the most *insipid Brute* of the Creation, he shall not only meet with almost innumerable Abettors, but be held in eternal Admiration for his *ingenious Pnn*, whereas its connection is the same our *Poet* speaks of.

*So have I seen the Pride of Nature's Store,
The Orient Pearl chain'd to the Sooty Moor;
So hath the Diamonds Bright Ray been set
In night, and wedded to the Nigro jett,
Like Dolphins ranging in the shady Wood,
And Savage Boars are Swimming on the Flood.*

So

So that, although it meets with as great a Contrariety as the expectation of the *Smokes descending* (it being a perfect contradiction, and *Heterogeneous* in nature) yet it would make one stagger, to see how he values himself upon his luckie thoughts, and happy reflection, whereas there was nothing a fitter Subject for laughter and detestation.

I remember a Story of an Ingenious Gentleman, whose *Coat* happening to be made something too short, our *Wit* immediately censur'd it, the *Gentleman* told him it would be long enough before he should have another, which he admir-

* *Nil est
quin male nar-
rando possit de-
pravari.*

ing * resolv'd to make it his own by a repetition in another Company; and told them, it would be a great while before he should have another, leaving out the word *long*, wherein the whole (if there was any) Wit lay; yet, I say, meets with no small admiration, because it flows from such inspir'd Lips, whereas he considers not the *Rationale*, which is *indigna digna habenda sunt qua Herus facit*: So that it being generally the result of the flattery of an inferior (to gratifie a more ignorant Superior) we shall look upon it as such, and equally value it as that *King* did his Counsellor, who to humour his Sovereign, saw that invisible Star.

Whe-

Whether these merit the name of *Men of Parts*, that shall thus admit of such an *Imposition*, we shall not here dispute; but that it generally prevails, may not only be prov'd by what has been said, but even out of the *Ancients* themselves: *Aristippus* by his Extraordinary Qualification in that *Art*, gain'd the good Opinion of *Dionysius* far more than *Dyon* the *Syracusan* could by his *Plain dealing*; as did also *Cleo* beyond *Calisthenes* with *Alexander*.

That these with the *Androgeni* in *Pliny* are as variable as Thought, or with Wax receive any Impression, may be allow'd of, if we consider, that they take even a suggestion for granted tho' it be Malice in the *Abstract*; and are so prodigiously Weak, as not to know, that it is only pretended to by those, who have an *Eternal Dependance*; nay, this often arrives to that excess, that it frequently exposes them to the *Epithet of Ridiculous*: Thus *Carysophus* laugh'd because his Master *Dionysius* did, though he knew not for what; which he seeing, demanded the Cause: *Carysophus* reply'd, *I think that which creates Laughter in you, is worth Laughing at*. Thus *Clyfophus* when *Philip* of *Macedon* halted because of the Gout, he disssembled the same Imperfection. Accordingly, what you deny he forswears; what you affirm, he justifies; if you weep he is sad; if you laugh he is merry; and all this while in reality neither,

but

but in obliging those on which *insinuating* observance their *subsistence* does depend.

It cannot but be acknowledg'd, that I have dwelt much too long on this subject, but it so often and immediately concerning the *Persons* I am pretending to vindicate, I hope an excuse will be easily admitted of, and shall therefore Conclude with his Character in Brief: *He is before hand with your thoughts, and able to suggest them unto you. He will commend to you first what he knows you like; and hath always some absurd Story or other of your Enemy, and then wonders how your two opinions should so jump together in one Man.*

*These look upon their Betters with a Scorn,
And thus their Cloudy-heads are highly born,
And so by Straws are empty'd heads of Corn.*

C H A P. III.

That there can be any thing more intolerable than *unmerited Reflections* is so palpably True, that it would be altogether impertinent to enforce its *Demonstration*: And although in such a *large Community*, it would be almost next to an *Impossibility* to expect, that every one should be exempted from them; yet since the *Majority at least* must be allow'd to be so, he must arrive to a more than ordinary *Degree of Assurance*, that should therefore conclude the same of the *Whole*. So that a *single* (suppose a bad) Action perpetrated by a *particular Member*, is no more to be attributed to the *Society*, than that the *profligate Life* of one *Person* should be supposed to be allow'd of, and tollerated by the *Religion* he outwardly makes a *Profession* of; which continually explodes and detests it, since he is hourly endeavour'd to be unmasked and detected, by all the Care and Inspection imaginable.

I shall therefore acquiesce, as suppose it allow'd of, by the Unprejudiced, that *each one* bears the *Scandal* that is the infallible Result of his own *particular Crimes*. And here only observe, That the general Objection to their Happiness is, that they are Vagabonds, Out-

C

Comers,

Comers, Ubiquitarians, &c. and consequently think it not improper to affirm, that abstracting the *Pleasures*, *Profits* and *Qualifications* hereafter specified, that inevitably attend our Excise-Man; yet there is somewhat more to be said in his *Vindication*, and that therefore the Objection is naturally Frivolous, False and Erronious.

We all know that *standing Lakes* and *Pools* are never *clear* or *wholesome*, and those destructive *Fogs* and *Mists*, which ever proceed from them, have always no small influence upon the adjacent *Inhabitants*, whereas those pleasing (because rapid) *Streams*, being in perpetual Motion, wholly remove the Cause which infallibly ingenders their Contagion.

Again, we are positive, by ocular Demonstration, that *Trees themselves* cannot possibly bear such delicious Fruit where they were *Originally fixed*, as when they are *transplanted*; and the most bewitching *Perfumes* are wholly insignificant, and render not their *Odeurs* without the motion of being *rubbed* and *chafed*. And we also all know that the fixed *Stars* are not of that account or esteem, as those that have continual Motion.

But our *Excise-Man* knows an additional *Rejoinder* in his own *Vindication*, which being very pertinently expressed by the *Epigrammatist*, I presume there is no necessity of *Apologizing* for its Quotation.

Owen 1. 7.
v. 100.

III 4

*Ille mihi Patria est, ubi pascor, non ubi nascor :
Ille ubi sum Notus, non ubi Natus eram.
Ille mihi Patria est, mihi qua Patrimonia prabet ;
Hic, ubicunque habeo quod satis est, habito.*

My Country is where're my Bread I get,
Not where I was Bred, but where I have Meat :
Where I am known not Christen'd; there I dwell
(And no where else) wherever I do well.

C 2 CHAP.

CHAP. IV.

BEfore we come to demonstrate the particular *Excellencies* that inevitably attend the *Person and Employment* of our *Excise-Man*, above the lowest dregs of Men, the *Vulgar*, and the *Felicity* he enjoys, notwithstanding the severest *Censures* of the most *Critically Censorious*; it may not be amiss to observe, that there might be something *ab initio* particularly respecting him; For as some compare his Head to the Round Heavens, his Eyes to the Sun and Moon, his Hairs to the Trees and Grass; his Flesh to the Earth; his Veins to the Rivers, and his Bones to the precious Gems, Metals and Minerals, which are the Riches of the Earth; so some have been led to imagine, that his Body was not made in all the *Geometrical Proportions* that are or can be thought of, but as a *Demonstration* of the *Excellency* of our *Excise-Man*, who should make the greatest use of them.

For all Numbers and Proportions of Measure, whether Inches, Cubits, Feet, &c. are deriv'd from the Members and Dimensions of Him, some few of which may not be impertinently subjoin'd,

First then, Let us see how a *Circle* was thought of; for let but the Hands fall somewhat straddling a little with the Legs, the Extremes of the Fingers, Head and Toes, make as exact a Circle as you are capable of making with your Unerring Compasses, where you may, if you please, make the *Navel* the *Center*.

Again, A *Geometrical Square* is a *Superficial Figure made up of four equal Sides or Angles*: Now for a Demonstration of this Figure from Man's Body, it is but stretching out your Hands as far and directly upon a Plane as possible from each side, the Body being exactly upright, and the Feet clos'd togeth.r.

Lastly, A *Triangle* is a *Figure containing three Sides*: Now if the Body be plac'd directly upright, and a Line drawn from each extended Hand, to the Feet enclos'd, it makes an exact *Triangle*.

Several other *Geometrical Figures* might be deduc'd from Humane Bodies, but since Proximity is never obliging, and not at all correspondent to my present Design, (which wholly aims at Brevity) I shall now wave it, and leave the curious Enquirer to his further Examination of the rest.

Thus

Thus *ab Origine*, we find
His Excellencies were design'd:
Geometry must Him confess
The *Center* of each Happiness;
For as their Patron, *Him* alone
The *Mathematicks* wait upon.

CHAP.

C H A P. V.

There is nothing of *Excellency* but is attended with *difficulty*, for where any thing is obtain'd without it, it forthwith ceases to be *excellent*; Could every *Mechanick* be a Proficient in the succeeding *Arts*, who would esteem them *Excellent*? And could every *Illiterate* be a *Philosopher*, its excellency would quickly terminate in a mean Opinion: Could every *ignorant Rustick* attain to a perfect knowledge in the *Mathematicks*, its Excellency would be converted into Contempt; So that *difficulty* being an inseparable *Attendant* on every Art that can properly assume the Epithet of *Excellent*, it is the chiefest cause of its *Estimation*; whereas otherwise, the Excellency that now deservedly waits upon them, would quickly dwindle away, and they be render'd wholly despicable, if not Scandalous, and altogether unworthy to be attain'd, much less to be had in the least Esteem or Veneration.

For Demonstration then, that they have climb'd over the chiefest Excellencies that infallibly attend the following Arts, we do positively affirm, That if an Excellent inspection into the general parts of the *Mathematicks* will create estimation, if an absolute knowledge of *Vulgar* and
De-

Decimal Arithmetick will produce *Commendation*: Or, if a great proficiency in *Geometry* will merit *Admiration*, our *Excise-Man* claims them all by *Undeniable Prescription*.

He can tell you that the *Mathematicks* in General, *Are those Arts and Sciences which carry along with them the irresistible force of Demonstration*; which are instanc'd in the following Particulars, viz. *Arithmetick, Geometry, Musick, and Astronomy*.

We cannot exclude him from a Competent knowledge in them all, but must aver an excellency in the two first: And shall therefore only tell you here, that he knows *Arithmetick* to be an Art of *Numbering* well; and if you would be fully satisfied herein, Consult the Books already expo'd by many Eminent *Gaugers* on it.

As for *Geometry*, he can tell you that it is an *Art of due proportion* or *Measuring* (the Earth) and that it contains three kinds of Magnitude (according to that Exquisite Artist Mr. *Hunt* in his *Gauger's Magazin*) viz. *Lines, Surfaces, and Solids*, Nature not admitting of any more; *Length, Breadth, and Depth*, taking up the whole of Space.

He tells you a *Line* hath only *Length* whose *Boundaries* are *points*; a *Surface* hath *Length* and *Breadth*, whose *Boundaries* are *Lines*; and
that

that a solid hath *length, breadth, and depth*, or *thickness*, whose Boundaries are *Surfaces*.

He further informs you, that every of these three kinds of *Magnitude* is Measur'd by some known kind of *Magnitude*, that is *Homogenial*, or like to it self, *viz.* A line is Measur'd by a line, as one lineal Inch, &c. a Surface by a Surface, as one Square, Inch, &c. and a Solid by a Solid, as one Solid Inch, &c.

And when it is known how many Lineal Inches are contain'd in a Line, Square in a Surface, or Solid in a Solid, then is the Quantity or Content of either of these Magnitudes said to be known.

Thus far in General, and I must beg the Suspending of your Expectations of Particulars, until I acquaint you, that notwithstanding our *Excise-Man's* prudence, oblig'd him not to omit the grasping this *critical opportunity*, yet he was not Ignorant of the impossibility of arriving to any allowable proficiency in these incomparable Speculations, without a *correspondent Genius*, and *natural Inclination*; for he knows very well, that what *Cicero* said of *Poetry* (and which himself found too true in his Intolerable *O Fortunatam natam me Consule Romanam*) that it was not possible to be a *Poet* by Rule or Precept; so is it here, for without an agreeable *Instinct*, he can never advance to any perfection in them, in regard they car-

ry Demonstration along with them; and amongst all the Histories the world has ever produced, we can find very few (if any) that have prov'd themselves any way eminent without it; for as they inform us, that as *Socrates* after he had learn'd the Art of *Poesie* by *Theorems*, yet was he not ever capable of making one verse: So cannot we find the incomparable *Euclid* any way famous, take him out of his own *Element*. This we see also sufficiently demonstrated in *Mark* the Son of the unparalleled *Cicero*, who notwithstanding his Father's severe Injunctions, admirable Instructions, together with the assistance of *Athens* the then most Celebrated *Academy* of the Universe; yet I say, not being possess'd with this innate tendency, he prov'd in the end but a Subject of Contempt and Scorn.

Our *Excise-Man* then finding this Sufficiently grafted in him, he Cheerfully proceeds.

*The Criticks, like the Dog Snarl at the Stone,
Condemning that which is too hard a Bone
For their thin Chaps to deal with—all withstand
Abusing most, what they least Understand.*

I had here (according to promise) intended a particular Extract of his *Excellencies* in the preceding *Arts*, Demonstrating his Management of *Common-Brewer*, *Distiller*, and *Vitallier*, out of the Incomparable *Stenography* of the Honour'd Mr. *Everard*, the Exquisite
Mag-

Magazin of Mr. *Hunt*, the Ingenious *Gauger's* *Practtice* of Mr. *Ward*, and all others who have arriv'd to any Eminency in those Inimitable Qualifications: But shall at present suspend my intentions herein, in regard I find this part increasing too considerably on my Hands, and only here observe, that were the knowledge of most of his Censuring *Criticks* herein questioned, their answers would be wholly as impertinent as the Question of the following *Norcian*.

A young Gentleman in the time of *Poper*y, coming from the University, his Father had an extraordinary desire to know what Proficiency he had made, and in order thereunto desires an Eminent *Monk* to satisfy his Curiosity therein by a Particular Examination, who being (no doubt) very sensible of his own parts, boldly accosts with,

M. What was Latin for a *Priest*?

S. *Sacerdos*, which was deny'd, and affirm'd to be *Sapientia*, because of his great *Wisdom*.

M. What is Latin for a *Cat*?

S. *Felis*, which was contradicted, and told *Asper*, because of her Sharp Nails.

M. What is for *Fire*?

S. *Ignis*, but he was assur'd it was *Letitia*, for what can produce more Gladness in cold Weather?

M. What is for *Water*?

S. *Aqua*, no says the *Monk*, it is *Abundantia*, because of the abundance of it in *Sea* and *Land*.

Lastly, he ask'd him what was Latin for a *Barn*? the *Scholar* replying *Horreum*, was confronted and told *Gaudium*, for what greater Joy then a *Barn* full of Corn: Well! this heat being over, the former was applauded for his profound parts, and the latter discarded for his Ignorance; who thereupon took a *Cat*, and tying a *Fire-Brand* to her tayl, threw her into the *Monk's Barn*, and cry'd out, *O Sapiencia, Sapiencia, Aster currit cum Letitia, & si non veneris cum abundantia, nunquam intrabis in gaudium tuum*; who for getting his Elaborate Latin, was immediately ruin'd.

But not to be Impertinently prolix, I shall conclude, that since there is nothing of Excellency but is attended with Difficulty, as has been demonstrated, and that since he has wholly overcome the difficulties that wait on the preceding Arts, I must not say he is therefore Excellent, but I must aver (*fiat Justitia & ruat cælum*) he merits a far greater Character than he or they desire, but

*Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo, quis putet esse Deos?*

Licinus doth in Marble Sleep,
A Common Urn doth *Cato* keep,
Pompey's Ashes may catch cold,
That there are Gods, let *Dorards* hold.

CHAP.

C H A P. VI.

HAVING thus, with all the Brevity imaginable, run over some of those extraordinary *Qualifications* that attend our *Excise-Man*, and his *Excellency in the preceding Arts*, I shall subjoin some few Lines in relation to his knowledge of *Men*; for he knows very well, that though the reading of *Books* cannot but be own'd to be extremely advantageous, if rightly understood, yet he also knows it to be wholly useless, without putting the Notions it insinuates into practice; which *reading of Men* consists chiefly (at least in my Opinion) in a regular Behaviour on all Emergencies, that he does not *ignorantly impose* on others, and that he is not *impertinently impos'd* on himself: For the bare reading of an allow'd Maxim, is wholly throwing away those Minutes which an *Heaven* reckons to be highly culpable(a); *Oti mei reddendam rationem Cato putat*. He might very well blush to hear *Vespasian* tell him, *Amici! diem perdidisti*. For it is not to understand, but to perform; not to know, but execute; not to read, but practice, which one

(a) *Exordium Justinii ad Antoninum Imperatorem.*

can be properly call'd a Man for; the *former* being but the *Shell*, the *latter* the *Kernel*. And as that *Lethargick Soul* must of necessity lie wholly fallow that reads not at all, so it must be naturally consequential, that he that does, and exerts not himself according to its authentick Dictates, and vigorously prosecute that knowledge into *Action*, lies under an extravagant want of being *manur'd*, and can be taken no otherwise than a *Contemplative Blockhead*.

Well then! As 'tis plain that our *Excise-Man* knows what to do, so also is it as plain that he does it too; and that this may infallibly appear, I shall briefly instance in the great regard he has to (that contemn'd, and almost lost thing call'd) *Justice*, which he hourly demonstrates towards

(1) { *The KING*.

(2) { *The SUBJECT*.

He exercises the *first* in a continu'd and unshaken Fidelity, on which as neither *Affection* can prevail, so neither must *Malice* (which generally attends Mankind) attempt an alteration in him: For (abstracting the guilt of that hellish Vice call'd Perjury) the very baseness of the Action, and thoughts of being guilty of abhor'd Ingratitude, (which is allow'd to be the very Epitome of all other Crimes) sufficiently terrifies him: For as he very well considers with what detestable Ignominy

nominy *Humphrey Banister* lies, for betraying the Duke of *Buckingham*, notwithstanding the many Favours the Duke had confer'd on him, and his Protestations of concealing him. So he also very well knows what *Trophies*, and *Immortalizing Fame* attend the Ashes of *Hubert Burgh* (a), who was Governor of *Dover Castle* to King *John*, when *Lewis* of *France* came to storm it, and take the Town; who finding it difficult to be done by Force, he sent a Messenger to *Hubert*, whose Brother *Thomas* he had a little before taken Prisoner, that unless he would surrender the *Castle*, he should presently see his Brother *Thomas* put to death with exquisite Torments before his eyes: But this Threatning moved not the Fidelity of *Hubert* at all, who more regarded his Trust, than his Brother's Life. Then *Lewis* sent again, offering him a great Sum of Money; neither did this move him, for he had resolv'd to preserve his Loyalty as inexpugnable as his Castle.

But this *Fidelity* our *Excise-Man* boasts of in his Duty, implies also an industrious performance of it; for he is very well satisfied, that to be *Faithful*, and not *Diligent*, is a Contradiction: For though a Man may be *honest* in all he does, yet he is not *honest* for not doing all, and consequently by his falling short of industriously performing his Duty, he lies under

(a) Baker's Chronicle in King John.

the indelible Character of being *Unjust*; and he knows that though others may command their *Time*, it being, as they call it, their own; yet he is satisfied he cannot, in regard he is paid for it, and consequently becomes accountable.

Besides, he is not ignorant what *Plautus* assures him of, (for if he had, he must not have ever pretended to the Name he bears) *Qui è nuce nucleum esse vult, frangit nucem*; there is no Sweet without its Sweat; no Gain without Pain; he must crack the Nut, that will eat the Kernel. And also what eternal Scandal the *Greeks* (a) lie under by *Seneca*, that spent their time in such unprofitable, as well as impertinent Disputations, as, *How many Rowers Ulysses had? Which Homer writ first, his Iliads or Odyssees?* So that they spent their Lives laboriously in doing nothing, their Conceits being such, that if they kept them to themselves they could yield them no Fruit; and if they publish'd them to others, they would only appear more learnedly troublesome: Or, as *Terence* upbraids them with *Quid? Credis dormienti hæc tibi confecturos Deos?* Do you think to lie in Bed, and have your work done?

To be short; He concludes that these are Lessons adapted only for those who are subject

(a) *Seneca brev. vit.*

to the *Ferula*, or *Men* much more *ignorant*, and consequently may be tolerable in *them*, but in *him* it would be altogether unpardonable: For as some Men have sin'd in the Principles of *Humanity*, and must answer for not being Men, so he offends if he be not more; *Magis extra vitia, quam cum virtutibus* (a); No *Lustre* is expected from the *minor Stars*: but if the *Sun* should not *illuminate*, it were a Sin in Nature.

(a) *Dr. Brown's Vulg. Err.*

E C H A P.

CH A P. VII.

HAVING thus far consider'd our *Excise-Man* as a *Servant*, let us now take a short Survey of him as a *Subject*, and here we shall find him an absolute Enemy to the talking (tho a great Lover) of the *Government*; For he knows the *Persons* as well as the *Government of Kings* to be Sacred, and are not to be censur'd by every *Insect*, that crawls only by the influence of their Rays, they being that *Primum Mobile* that wholly occasions the moving of all *Inferior Beings*.

He knows it to be nice and Dangerous to think (much more talk) meanly of these *Earthly Deities*, since they are sisted from that common *Bran* that wholly moulds up other Mortals; He is positive in the Excellency of the advice a *Gentleman* gave when *Prisoner* for not observing it, *Vincula da Lingua, vel tibi Lingua dabit.*

Quæ supra nos nihil ad nos, is of a long standing, and although spoken by an *Heathen*, yet its observation had sav'd many *Christian heads*; he has read *Suetonius*, and from thence tells you, that in the Reign of *Tiberius Nero Caesar*, a certain *Droll*, seeing a *Corps* passing by to *Burial*, he stop'd the *Hearse*, and lifting up

up the Dead Body, desired him to tell *Augustus*, that the Legacies which he left the People were not yet paid; Whereupon *Tiberius* commanded him to be brought, and having paid him his due, Executed him immediately, and desired him to tell *Augustus* so himself.

Thus you see the Persons and Actions of Kings are not to be jested with, since Destruction is the inevitable Consequent, which his continu'd observation of the madness and folly of it in others, has fully convinc'd him off: *Felicitat Sapit, qui alieno periculo Sapit*: The best way of buying Wit, is with other Mens Money: He is satisfied the *Countrey Man* was very much in the right in the following Story.

A Person of Quality walking the Fields, and staying too long, a considerable Fresh increas'd a Brook (which he was necessitated to repass) beyond its wonted Limits, and observing a *Plowman* in the adjacent Field, call'd for the assistance of his Horse. Upon which the *Plowman* approach'd, and demanded what he was? The *Gentleman* reply'd, He was Sir *H. W.* And what more? reply'd the *Rustick*, The *Gentleman* subjoin'd, That he was Justice of the Peace, Deputy-Lieutenant, &c. And what else? says our *Countryman*. Why, in short, says the *Gentleman*, I am also *Parliament-Man* for the County. Oh! Are you so, (says the

Plowman) then you shall stay there for me ;
 For I will have nothing to do with *State-Affairs*.

And as our *Excise-Man* is wholly satisfied in relation to the Government in general, so has he full Contentment under his present Circumstances in particular ; and thankfully embraces whatever his Superiors suppose necessary for him. And indeed there is a necessity in a Man of Prudence for it ; for though wee'l allow *Merit* ought, yet is it altogether impossible it should always meet *Preferment* : For as 'tis an allow'd Axiom, *Fortuitum est nasci à Principibus* ; so is it here, he having (as is before mentioned) nothing but his *Critical Minute* for it. Besides, the Numbers in this Age are extravagantly numerous that lie under an Equality, and those of *Places* are no way answerable to those of the *Persons* meritoriously pretending to them ; so that for him to repine, (who has already attain'd a considerable Form in it) would make him beyond the degree of Ridiculous.

Again, We cannot allow of every *Person* that thinks himself deserving, to be in reality so ; for though in the *Sphere* he at present moves in, he does it with an allow'd Approbation, yet since none is so ignorant but knows, that there is a considerable difference between *Ruling* and *Obeying*, the former requiring a total alteration of the Man from what he

he was when the latter; which his *Superiors* being sensible of, (who are much more competent Judges of *Him*, than *Himself*) possibly at present think it not for his *Advantage*; hence is it that many *ingenious Men* meet with a *Stat.* But our *Excise-Man* never thinks of *Advancement* 'till his *Commissioners* do, and receives it then with an *Ex Mero Motu*; and if they should, his chiefest *Ambition* is to climb up to their good Opinion, on which only he values himself: So that he is not intoxicated with that ambitious Madness, as to covet that which he is no way capable of performing. Or, with *Phaëton*, rather hazard the burning of the whole World, than miss the gratifying his wild and irrational Inclinations. He knows *Salon*, one of the wise men of *Greece*, complains of a young Nobleman of *Athens*, That if he could but have pluck'd out of his Head the worm of *Ambition*, and heal him of his greedy desire to Rule, that then there could not be a Man of greater Virtue than he.

And as he is not *Ambitiously inclin'd*, much less is he guilty of *Envy*ing the good Fortune of others; nay, though possibly, less deserving than himself. *Envy* is defin'd by some to be the hatred of another's felicity in respect of *Superiors*, because they are not equal to them; in respect of *Inferiors*, lest they should be equal to them; and in respect of *Equals*, because they are equal to them: But our *Excise-*

Man,

Man, Sortis sua contentus, envies none of their Places, but their Parts and Virtues; of which notwithstanding he becomes a daily Emulator; and in all other things he follows the Advices of the Poet,

Ἀρκεῖσθαι παρῆναι, καὶ ἀλλοτρίων ἀπιχεσθαι.

Contented is he with his Lot,
What others have, he covets not.

But lastly, (which indeed is high time to come to.) he feeds not himself up with that which is highly *improbable*, if not altogether *impossible* to come to pass; and indeed it would make *Heraclitus* himself burst, to observe what ridiculous Fancies some persons entertain of their future Grandeur, when the possibility of it is no otherwise grounded, than that of the poor *Priest's*, who being asked why he was going to *Rome* from his own Countrey? Reply'd, It was because the *Pope* being dead, he did not know but that he might be chosen *Pope*.

C H A P. VIII

Hitherto have we (with all the Brevity we were capable of expressing) consider'd our *Excise-Man's* Behaviour, in relation to the *K I N G*; let us now take a short Survey of that respecting the Subject, and that

First, To those under his Inspection.
Secondly, To those who are not.

First, Concerning those under his Inspection, I shall briefly insinuate, That our *Excise-Man* being assur'd, that as Justice is painted without *Eyes*, to demonstrate that he never makes any distinction of Persons, so (as he has read out of *Quintilian*) he knows there were several Images of Judges erected in *Athens* without *Hands*, to shew that they should not be corrupted with (a) *Bribes*. The first, he is sensible is prejudice to the Person offending, the second to himself, unjust in taking, and both *Perjury* (b) in performing; which Consideration has such a powerful Influence over him, that he is even shy of a *Familiarity*:

(a) *Vid. Godwin.*

(b) *In justitia parva comes.*

For though *Humanity* obliges him to a common Respect, yet *Prudence* denies an *Intimacy*; the Censure of the World being now arriv'd to that extravagant pitch, as to draw positive Conclusions from very uncertain Premises. I mean a bare word, a confirmation of its reality, though indifferent in its intention. Besides, he knows if he should once prove false, (as he highly must if thus guilty) the odds are very unequal, but they will too; that lie not under such invincible Obligations: so that if that Theological Maxim (a), That things wrongfully got, have a very uncertain Assurance, convinces him not; yet that Political one of *Seneca* is absolutely prevalent, That it is a great Fault to believe every one, and a great one too to trust *One* (b), which makes him in this Case to acquiesce with *Chaucer*, when he tells us,

— As Proverbs do say,
Three may keep Counsel, if Twain be away.

For since he knows the generality of Mankind frequently verify the Adage of *Alterâ manu fert lapidem, panem ostendit alterâ*, he is resolv'd to follow our Poet's advice,

(a) *Male partum male disperit.*

(b) *Credendum nec omni, nec nulli.*

— Hic murens athenus esto
Nil conscire sibi, nulla pallescere culpa. Hor.

Secondly, As our *Excise-Man* is not *Rigorous*, so is he not *Timorous* in the execution of his Office: The *first* intimating an immoderate Severity, the *last* a base (a) Pusillanimity. He is not to be bias'd by his excited Passions, nor hector'd by Affronts and Clamor. He considers the *Loser*, claims the privilege of *Speaking*, but not of *Prating*. He allows their asking *Questions* moderately, but not making *Solutions* scandalously: Such Persons ever calling all things into question, but are not capable of approving any thing; which Consideration leads him to the remembrance of the Adage, That he that will allow himself to be a *Sheep*, must also allow himself to be eaten by the *Wolves*.

I would not be here mistaken, as if our *Excise-Man* should be guilty of opprobrious and railing Terms, generally predominant, No; But he either moderately convinces them with the severest Scrutinies of Reason, or (to those not susceptible of such) answers them with *Silence*. He knows such Language becomes only *Billingsgate*, and not any there,

(a) *Degeneres animos timor arguit.*

but the *weaker Sex*. He concludes it very much beneath a Man (much more an *Excise-Man*) to be guilty of such scandalous Actions, so extravagantly contradictory to those common Rules of Civility, he is so strictly charg'd, as well as desires to be observant of. He is satisfi'd those who offer such base Scurrility, appear absolute Reprobates to every thing that can be call'd modest or good, and consequently dispense with each Action that exhibits the Epithet of Scandalous. He is positive the *Undiscerning Crew*, being incapable of satisfaction in rational Answers, he will give them none at all : so that though he cannot deny but it must administer disturbance to the *Giver*, yet he is resolv'd it shall not to the *Receiver* : And when an Injury is done him, and 'tis not in his power to revenge himself of it, *he then dissembles, and takes no notice of it ; but when it is, he generously forgives it.* He remembers the Story of the Earl of *Carnarvan*, who being in a Coffee-house, and accidentally falling into discourse with a Doctor of Physick, the Doctor told him he ly'd ; The Earl, though a Person of much Honour and Courage, without taking any offence at it, mildly reply'd, *Doctor, I had rather take the Lye of you a thousand times, than Physick once.*

And also that of Bishop *Cooper*, who having a froward Wife, lest her Husband should prejudice his health by his over-much Study, when he was compiling his famous Dictionary, one day

day (in his absence) got into his Study, and took all the Notes he had been gathering in eight years, and burnt them; whereof when she had acquainted him, he only said, *Woman, thou hast put me to eight years study more.* So that he is resolv'd that nothing shall interrupt that Current of Courtesy and Civility he at first imbib'd, which he knows, is not punctuality of Behaviour; I mean, that which consists in certain modish and particular Ceremonies and Fashions in Cloaths, Gesture, Mien, Speech, or the like, is not using such Discourses, Words, Phrases, Studies, Opinions, Games, &c. as are in fashion in Court with Gallants, Ladies, &c. this is a constrain'd Formality, not Civility; a complying with the Times, not with Persons; and varieth with the Age or Season frequently, according to the Fancy of mechanick Persons in their several Professions: whereas the Rules of Civility, founded upon Prudence and Charity, are to Perpetuity unchangeable; and consists (a) in not expressing by Actions or Speeches any Injury, Disesteem, Offence, or undervaluing of any other, in being ready to do all good Offices, and ordinary kindness for another, and receiving no Injuries or Offences from others, i. e. in not resenting every Word or Action, which may (perhaps rationally) be interpreted to be Disesteem or Undervaluing. But,

(a) *Vid. Ob. on Education, 222.*

*Jam satis est—ne me Crispini serinia Lippi
Compilasse putes, verbum non amplius addam.*

Horace.

But 'tis enough—lest you should think that
mine
Are Holland's Volumens, Ple not add a Line.

CHAP.

CHAP. IX.

BUT to return: As our *Excise-Man* trusts them not with a *Secret*, so dare he not to venture them in relation to their *Occupation*; for *Concealments* are as natural to a *Retailer*, as a *Cittern* is to a *Barber*, or *Burnt-Brandy* to *Madam B*— which rather than miss, he would hazard the *Plagues of Europe*, or (which is the same thing) the mercy of the *French King*: And, I presume, it would be no *Solecism*, or (I was going to say) an *Affront*, to affirm them terms *Synonymous*, they ever reckoning it no breach of the *Principles of Honesty* to cheat the *Excise-Man*, but rather a *Duty incumbent* to secure that which they call their *own*. The result of this *Consideration* exerts his diligence, and consequently concludes, *Qui quarit inveniet*, He that will have an Hare for supper, must hunt in the morning. He knows *Labour and Diligence* to be the *Mistresses* of all commendable *Arts*, without which, none ever yet arriv'd to any *Character* in the *Commonwealth* that may be call'd considerable. *Scaliger* and *Aquinas* (two the most considerable *Pillars* and *Standards* of *Learning* in the *Universe*) never got that considerable *Eminency*, but by *Watching* and *Labour*. And *Cæsar* himself got not his *Riches* by *living still*.

still. Nay, it gives a great addition to its sweetness; for as *Hunger* is the best Sawce, so Labour creates the best *Palate*.

— *Tu pulmentaria quære*
Sudando —

— Any Meat
 Is Ven'son if obtain'd by Sweet.

Or (I beg pardon, but cannot avoid it) the consideration of the Ant's diligence, is no small Incitement to him, thus describ'd by *Horace*, Lib. 1. Ser. 1.

— *Sicut*
Parvula (nam Exemplo est) magni Formica laboris
Ore trahit quodcunque potest, atque addit acervo,
Quem struit, haud ignara ac non incauta futuri.

Thus English'd by Mr. *Brome*.

Just like the Ant, (for that's their Pattern) small
 In bulk, but great in thrift, who draws in all
 That e're she can, and adds it to her store;
 Which the foreseeing Want had heap'd before,
 And in the Rage of Winter keeps within,
 To feed on what her Providence laid in.

It is observ'd by the *Naturalists*, that *Natura nihil fecit frustra*, and from thence Dr.
Browne

Browne (a) contradicts the common Notion of the *Camelion's* living by the Air ; for to what purpose should that Animal be by Nature supplied with Guts, Stomach and Tongue, if it fed upon that Airy Aliment which has not a necessity of, or indeed an occasion for, them ? So to what purpose should she have deliver'd a Soul into the Body which hath Arms and Legs, (only Instruments of Action) but because it was intended the Mind should make use of and employ them ; and though *Atlas* has the whole World in possession, yet is he oblig'd to bear it too.

Another Inducement our *Excise-Man* has for exercising this Industry, is what he has read in *Plautus*, *Videte quaso, quid potest pecunia ! Affem habeas affem valeas* ; He knows a Man shall be valu'd and esteem'd according to what he hath. He hath read the Story of one of the Emperors of *Turkie*, when some of his Flatterers attempting to make him believe his Beard commanded Adoration, and was worth the World. Upon which (to demonstrate the Almighty Power of Money) he commanded it to be shav'd, and sent to the Market with this Proclamation, That the Grand Signior's Beard was expos'd to a Barter ; but (as the Historian tells us) it went not so far as a Penny, and would not buy a Pound of Meat. I

(a) *Vulg. Errors.*

cannot avoid *Horace's* account of its force, and if you'll forgive me this once, I can assure you I have almost done with my *Fragments of Latin, &c.*

— *Omnis enim Res,
Virtus, fama, decus, divina humanaque pulchris
Divitiis parent : quas qui construxerit, ille
Clarus erit, fortis, Justus, Sapiens, etiam & Rex,
Et quicquid volet.* —

Horace, lib. 2. sat. 3.

For every thing, *Divine* and *Humane* too,
Virtue, *Wit*, *Comeliness*, and *Honour*, do
Submit their Necks to *Riches* splendid Sway ;
Which whosoever heaps together, may
Be *Noble*, *Valiant*, *Just*, and *Wise*, nay *King*,
Or (if 'twere possible) an higher thing.

A third Encouragement for our *Excise-Man's* Diligence, is the Consideration of the Mutability of all Sublunary Affairs, and since no Mortal is so firmly fix'd but may (nay frequently does) meet with Vicissitudes, he is certain of a much more uncertainty: For though that wheeling Goddess is not unfitly compar'd to the Moon, in her variety of Distributions to all, yet to him she is ever in her last Quarter, immediately ready for her wonted Change. Publick Places having many Mutations incident to them, which miss all other ways of living, and consequently he waits in a continual expectation of it. And

as he remembers the Advice of *Juvenal* (a), If once a Man falls, all will down with him; so is he not ignorant of the Advice of *Henry the Great of France*, when having promoted a Person of low degree to be Chancellor, who thereupon had his own lively *Effigies* (made in a curious piece of *Arras Hangings*) standing upon the uppermost part of *Fortune's Wheel*, which he having shewed the King, *You would do well*, said the King, *to pin the Wheel fast, lest it should turn again.*

This foresight of his Discharge, is no small Spur to him for the laying up an honest Provision against it, and therefore is not unmindful of the Adages, That as 'tis (b) good to have two Strings to one's Bow, so is it also to make (c) Hay while the Sun shines. But there is a further Consideration that obliges him to an indefatigable Diligence; for if Poverty drowns the most towering parts, and makes even Youth (d) ridiculous, it must of necessity follow, that it must be the very abstract of all Misfortunes, when accompanied with Infirmities and old Age, he being then arriv'd to his *Ne plus ultra*, and consequently to an impos-

(a) *Pulvis sequitur Fortunam & odit damnatos* —

(b) *Mus non uni fides anro* — *Erast.*

(c) *Non semper erunt Saturnalia.* *Sen.*

(d) *Nil habet infelix paupertas durius in se*
Quam quod ridiculos homines facit.

sibility of recovering his neglected Minutes. And he knows that since all Men are not born under those fortunate Planets, as to have a Competency procured for them, he is resolv'd creditably to secure one, before the vigor of his Youth shall meet with an abatement, this being his only Harvest-time, which he must wholly depend on in the Winter of his Age; and in regard he remembers it a common Conclusion, That a young Serving-man is generally an old Beggar; he sleeps not without joining with the Opinion of *Horace*:

*Ille gravem duro terram qui vertit aratro:
Perfidus hic caupo, Miles, Nautaque per omne
Audaces Mare qui currunt: hac mente laborem
Sese ferre, senes ut in Ovia tuta recedant,
Aiunt, quum tibi sunt congesta cibaria—*

Hor. Ser. 1.

Thus Englished by Mr. Creech—as I remember.

The Soldier fights, the busy Tradesman cheats,
And finds a thousand tricks, and choice deceits.
The heavy Plow contents the labouring Hind,
The Merchant strives with ev'ry tide and wind;
And all this Toil to get vast heaps of Gold,
That they may live at ease when they are old.
When they have gotten store for numerous
Years,
They may be free from Want, and from its
Fears.

These

These are some of those prevailing Arguments which induce our *Excise-Man's* diligent performance of his Duty; and not questioning but the meanest Capacity apprehends that by that word, I mean a faithful execution of it, as is instanc'd before; I shall not trouble the Reader with Repetitions, but shall descend to the last as well as chiefest Argument intended, and that is, that his great Master (to whom he is responsible for his well-being) is not defrauded; and though the former Reasons may in some sense be allowable, yet they cannot in the strict Rules of Probity, unless they meet conjunctively with this. 'Tis He only allows him that Competency he enjoys, by a frugal management of which, he may not only live without any other dependance, but (a) secure an *Asylum* for futurity. And it would certainly be the highest piece of Ingratitude (than which the Heathens (b) reckon'd nothing worse) in him, if he made not this his chiefest Aim and Resolution, since *Ingratus, qui beneficium accepisse se negat quod accepit; Ingratus, qui id dissimulat; rursus Ingratus, qui non reddit: at omnium Ingratissimus est qui oblitus est.*

(a) *Adde parum parvo magnus aceruus eris.*

(b) *Ingratum dixeris & omnia dixisti.*

C H A P. X.

SINCE then our *Excise-Man* is satisfied, that the generality of Mankind (I mean those constant Defrauders) are what *Alexander* was wont to say of *Antipater*, That outwardly he did wear a white Garment, but that it was always lined with Purple ; that is, fair in their Speech, but foul in their Actions. It follows then, as a natural result of the Premises, that he only thinks of ease, but works on ; and though it may be his chance to succeed Industry it self, he concludes not therefore that they ought to be confided in, since he knows no Barber shaves so close, but another may find some work. Neither shall the consideration of their having often commuted for it, be any *Remora* to his Search, they having another Consideration too, viz. some hopes of retrieving their former Losses, by continu'd Fallacies. Nay, though their refunding has been succeeded with sufficient Admonitions of forbearing the like Practices, yet they will not, or cannot hear, the former for the precited Reason, and the latter (I mean still among those common Cheats) for that of the *Epigramatist* :

*Non potis est Proculus digitis emungere Nasum
Namque est pro Nasi mole pusilla maris :*

Non

*Non velle Jovem sternutans, quippe nec audit
Sternumentum tam procul aure sonat.*

Proclus with's Hand his Nose can never wipe,
His Hand too little is his Nose to gripe :
He sneezing calls not *Jove*, for why he hears
Himself not sneeze, the sound's so far from's
Ears.

Being thus resolv'd, he embraces every Opportunity, and lets not any thing miss him for want of Circumspection and Care. He is watchful to an Excess; and if he sleep, it is as the Naturalists observe of the Hare, i. e. with his Eyes open; for he always considers, that Foxes when sleeping have nothing fall into their mouths.

He is satisfied this alone will not be sufficiently prevalent, and therefore has ever an Assistant *incognito*, which he never discovers but when necessitated; and he knows it a great piece of Imprudence, (*Quid non mortali pectora cogis Auri (a) sacra fames?*) as well as Ingratitude, not to return a suitable encouragement; for he that gives thee a Capon, ought to have a Leg and a Wing. But though he disputes not the frequent occasion of it, yet he knows there is not a continual necessity, and therefore its allowance is agreed

(a) Virg,

on with Restrictions: For notwithstanding two Eyes is said to see better than one, yet he had rather (considering the predominant Infidelity, especially in relation to an *Excise-Man's* Secrets) trust one of his own, than thrice the number that are not, if with a possibility it can be perform'd without them; and ever remembers the Rule, That what thou canst do thy self, rely not on another.

Our Sinner being thus detected, has made himself subject to the offended Law, and consequently to the mercy of our Officer, who has ever a great regard to distinguish between the Circumstances of the Person and Offence: This he makes his chiefest study, he ever perceiving it an esteem'd Qualification. He knows Compassion a natural Attendant on Poverty, and it would be wholly unpardonable in him (who ought to be a leading Example of it) not to give an unquestion'd Demonstration of it upon every necessitated Opportunity. He allows it insignificant, to offer at a Supply from those, who have a daily occasion of begging one. He owns it ridiculous, to struggle for satisfaction from those who cannot give it their own Belly. He is satisfi'd it is highly culpable, warrantably to sink those who are already crush'd, or to offer the making himself fat, by their lean and inconsiderable Incomes. He concludes it very impertinent, to patch up his Fortunes from those, who, to his hand, are out at heels, or to cover himself
with

with their Nakedness. He denies not but that Cruelty is the rigorous effect of an evil-disposed Will, and the Fruit which is reap'd from Injustice: And if it is dormant in the canker'd Breast, he is resolv'd it shall not in his that is found. He confesses the Offender has committed a Fault, and he acknowledges he should commit a greater in not extenuating the Muilt: And that it is equally scandalous to expect Impossibilities, I mean, from the former in making, and the latter in expecting Reparation. He has read, That the most Ignoble Beast is ever the most Cruel; and that the Noble Lyon passes by that submissive Prey, which the un pitying Tyger unmercifully destroys. The frequent Observation of this in others, is sufficient to make any but him an absolute *Pythagorean*, and allow a *Metempsychosis* of *Panther's* Souls into the Bodies of much more cruel Men: These he abominates, and will totally abandon, since they are not admitted to have an humane Composition.

For Veins of Flint are everywhere dispers'd,
In slender Branches thro his Iron Breast.

Or, as *Withers* puns it :

*No Kind so Unkind to their Kind we find
As Mankind unto Mankind is Unkind.*

Yet he knows too, that that which cannot
be made into Butter, may be made into Cheese :

But

But since 'tis ever allow'd, that it is as great Cruelty to spare all, as to spare none, our *Excise-Man* is resolv'd upon his former Distinction, and that therefore the Capable are not to be thrown into an immediate Oblivion, knowing that thereby he would wholly contradict the very intention of the Law, which exhibits Fines, Penalties and Forfeitures in *Terror*; *Inops Audacia tuta est*, having no relation to him, and will therefore prove a vain and unsuccessful Excuse: For notwithstanding the Law pardons the Poor, (that is tacitly, because they have nothing) yet it does not therefore follow that it should forgive the Rich, or those who have enough, it falling not under the Rules of Charity or Compassion, to an exact observation of which, our *Excise-Man* lies under an indispensable Obligation. Besides, he supposes it equally Criminal to hurt the Innocent, and to let the Nocent go free, where there is something conveniently to be spar'd. He that dances must pay the Fidler, and he that conceals must produce. He that mixes must pay for it, and then no doubt will be witty, beyond the assistance of *Cambridge* or *Oxford*, since Wit bought is better than Wit taught; so that as he that confesses may be hang'd, so he that denies must commute.

CHAP.

C H A P. XL

HAVING given you some few of those Remarks I have made on our *Excise-Man's* Behaviour towards those under his Inspection; I come now to instance his Demeanor towards those who are not, which ought to be particulariz'd in a treble Capacity, viz. to his *Superiors*, *Equals* and *Inferiors*: But in regard this would occasion a Volume alone, and consequently swell beyond the intended Brevity of these Papers; and since also many of these Observations would interfere with those already deliver'd; I shall refer the Reader to the numerous Books on that Subject, especially that Compleat Tract of Education of Young Gentlemen (*a*), (which is our *Excise-Man's* admir'd and inseparable *Vade Mecum*) and content my self with the bare hinting some few he lies under a necessity of observing, *quatenus* an *Excise-Man*.

Let Fortune throw him into what Company soever, he is sure not to be profane; he knows it Capital to reflect on Earthly Majesty, and to have mean apprehensions, much more

(*a*) Printed at the Theatre.

expressions, of that tremendous Arbiter and Disposer of us his speaking Worms, that can with the same ease reduce them to their pristine Chaos, as he then allow'd them a Creation. I say he is satisfied, that he who thinks there can be no Jest, without the addition of an Oath, and consequently the profaning his Name, who, in a minute, may cast the whole Creation in an Ague-fit, is far beyond the assistance of *Helicore* it self, it being a certain Indication of a confirm'd madness: And instead of the *Excise*, is fit only to be an Inhabitant of *Pomeropolis*, a City built by (a) *Philip* King of *Macedon*, who having assembled the most profligate Wretches, and those whom he imagin'd beyond the reach of Admonition, put them into this City which he built on purpose, and call'd it *the City of the Profane*.

The *Spanish Proverb* says, *Tell me his Company, and I'll tell you the Man*; his choice is ever for the best: For he knows, that as the Profane can only assist him in his Damnation, so the Poor can never help him at all; and he concludes, that as either of them are to be avoided, so is also the Company of Fools, who can be no way serviceable towards the improvement of his Intellectuals, which he presumes to be the design'd Origin of Society. And although his Place may inevitably cast

(a) *Plut. Mor.*

him amongst them, yet he is ever upon his Guard, and, with the *Persians*, fights flying; and indeed there seems a necessity of his being well arm'd, to clear himself of the greatest part of the World's Composition; and it is his whole study to make himself a Separatist herein, for he knows in relation to the first, that Contamination is an infallible Incident, since the defil'd Fly that feeds on dung, has ever its correspondent colour. To the second he is satisfied against ordinary Company, since the meanness of the Commodity makes it for every Bodies money. And in respect to the last, he concludes, that as it is no advancement of his Qualifications, so must it of necessity immerge those he was so happy in before, Scandal and Infamy being its inseparate Attendant; nay, he is satisfied out of *Seneca*, 'Tis only keeping Childrens company, who will never arrive to Mens estate, *Nam inter cetera mala hoc quoque habet stultitia, semper incipit vivere*—

He is very sensible of the Deference payable to those who move in an *uncommon Sphere*, and though in strictness he may imagine he does, yet he is not so extravagantly Ignorant, as to suppose his Intimacy with the Gentlemen of the Countrey wherein he is sent (which is wholly occasion'd by their Condescension) should imply a parity: He is (it's true) a Gentleman by his Place, but they by Descent, and he knows very well that one Post may destroy

that Gentility he pretends to, whereas theirs admits of a duration equivalent with time itself. He is satisfied it lies in the Power of his Masters with or without Reason to reduce him in *statu quo*; whereas an extenuation of their quality supposes an Impossibility: and that it may be palpably evident that their Circumstances no way admit of a Competition (abstracting the certainty that attends them, and the incertainty that follows him) and consequently that a submissive regard is perfectly obligatory; he considers, That (as tis allow'd by all) it may sometimes fall in the way of the most Indigent to do him a kindness, it must certainly happen often in the Power of the Rich to perform that which he will not imagine altogether acceptable.

And since this cannot admit of a Contradiction, our *Excise-Man*, of consequence, allows of this Regard to be a part of Prudence as well as his Duty; for it would be an Infalible Demonstration of a Soul totally Eclips'd that should not offer a suitable respect to those who not only command it by all the Injunctions both Sacred and Profane, but very frequently proves that Tenth which gives Life and Motion to all inferior Orbs, and is the efficient cause of the Elevation of those Persons and Parts, by a certain and progressive Advancement, that have any way demonstrated themselves meritorious of it.

Besides, it has always been observ'd that an obliging submission and condescension has been ever the discriminating Character and Distinction of a Gentleman, for those of the greatest minds and best Extractions, are ever the most obliging and humble; whereas those of the most abject Spirits are the most Insulting and Imperious; *Alexander* the (a) Great, though Terrible in the Field, yet was of a gentle complaisant Conversation, Familiarly treating those about him: Yet *Crespinus*, *Narcissus*, *Nymphidius*, and others Enfranchis'd Bond men we find insolently Trampling upon the *Roman* Senators and Consuls. So that among the Innumerable other Arguments for its observation, he pays it, to avoid the Censure of being imagin'd of the Dunghill straine.

*Who like so many Empty Pitchers may,
By the Lugg'd Ears be carried any way.*

I say this Humility is so firmly fix'd in him, that he might be thought Superior to that that's Common, for he very well remembers the *Roman* History from whence he is assured, That this winning vertue was so Conspicuous and Charming in *Cincinnatus*, that though he conceal'd himself by digging in a Garden, it sent

(a) Ladies Calling. 66.

him quickly thence and gave him the preferment of Dictator.

But this submission in his Behaviour to Superiors ought to be carryed much further, it being his Duty in a double capacity, for as it is required from every Person in general among Christian as well as *Ethnick* Communities; he has a further obligation for the Performance of it, I mean the Injunctions and Positive Commands of those Commissioners to whom he is oblig'd for his Employment. 'Tis their reiterated orders to Demonstrate an obliging Complacency to all, but an especial Submission to the Gentlemen they meet with in their admir'd Perambulation; Nay, this particular has been so often inculcated by private Orders and Printed Directions, that were we not apprehensive of a daily necessity for its Remembrance, we should with Submission imagine it lay under the Guilt of a Repetition. This then becomes his Duty under a double Notion, the former as a Man, the latter as an Officer; and for the non-performance of the Dictates and Obliging Maxims of the First, he will find himself Discarded of Humane Society; and his neglecting the orders of the Last, will infallibly Discharge him of that Incomparable Dependance. *Nam Pericula, Labores, Dolores, etiam optimus quisque suscipere mavult, quam deserere ullam Officii partem.* Cicero.

C H A P. XII.

NOW although, as was intimated, those *Gentlemen* may be so Condescending as to allow of, and encourage a *Familiarity*; yet our *Excise-Man* embraces it with a great deal of Discretion and Caution; which produces a positive Resolution in him, that it shall not administer an occasion of *Negligence* in his Duty; to which he has a resolute regard, and of which nothing shall create a diminution. He joyfully allows of the freedom they are pleas'd to admit of, but with a reserv'd subserviency to that *Absolute Necessarium* to which he is cemented by all the prevailing Obligations imaginable, and he is then (with his usual Submission) subsequently *Theirs*. He has read *Plutarch*, and from him, remembers it was a remarkable Instance of the Prudence of *Ulysses*, who going into the Regions of departed Souls, would not exchange so much as one word with his Mother there, 'til he had first obtain'd an Answer from the Oracle, and dispatch'd the business he came about; and then turning to her, he afforded some small time for a few Questions of much less moment and concern. He owns the admittance to be no small addition to his Reputation, but when it interferes with the Minutes he is accountable

table for in relation to his Duty, he knows too, it is a great subtraction from it, and which, as is preredited, would intitle him to the indelible Character of being unjust.

This Consideration produces a prevailing Argument against immoderate *Drinking*, and moderate (I know not whether that Word can be allow'd) *Gaming*; since they wholly discompose him for the Duties of the subsequent day. I shall not rob my *Common-place Book* for Precepts or Examples against them in relation to him, (for it is not our Concern to censure others) but cannot avoid the inserting what Mr. *Howell* tells us in relation to the first (a), That by the ancient Laws of *Spain*, if a Woman could have proved her Husband to have been thrice Drunk, she might have immediately pleaded it as a sufficient Argument for a Divoree. And what St. *Augustine* subjoins, *Ebrietas est blandus Damon dulce venenum, suave peccatum; quod qui habet seipsum non habet, quod qui facit peccatum non facit, sed ipse est peccatum*—

And although our *Excise-Man*, upon some emergent Opportunities, may be prevail'd to nibble at the former, yet he eternally shuns the latter; the Inconveniences that inevitably attend it being innumerable, especially relating

(a) *Howell's Letters*.

to him, who has neither *Money* or *Time*, to throw away upon such an unaccountable and impertinent Vice; and shall therefore only insist with what Scandal and Infamy it was branded with by the Antients (not to question whether our Moderns have not had much more reason) as appears by the Law of *Aurelius Alexander* Emperor of *Rome*, That whatever Person should be taken *Gaming*, should be look'd on as a *Recorded Frankick*, as not having a competent discretion for Self-government: And for some such Reason the Noble *Cobilon* being sent to *Corinth*, for the obtaining a mutual League and Friendship (a) between them and the *Lacedemonians*, when he saw the Captains and Senators playing at *Dice*, he return'd without doing any thing, saying, *That he would not so much defile the Glory of the Spartans, as that it should be said they had made a League with Gamesters.*

And since these *Vices* seem to imply all others, they being the *Basis* and *Foundation* on which all imaginable *Enormities* raise their *Superstructure*, I shall not mention any other, but briefly insert his Reasons of Abhorrence against the last, which he observ'd out of the best (b) *Educator*, and the worst *Educated* he has read; and are

(a) *Corn. Agrip. de Vin. Sign.*

(b) *Obadiak Walker.*

First, It creates an acquaintance with low, base, unworthy Company.

Secondly, Learning from them sordid and unmanly Arts, as Sharking, Cheating, Lying, Equivocating, which is by them call'd Out-witting.

Thirdly, Loss of Time and Money.

Fourthly, Great engagements of the Passions, which is the most effectual and speedy means to obliterate any good Thought, and introduce the Superiority of the Beastial Part.

Fifthly, Learning, or at least patiently enduring those abominable Swearings, Cursings, Blasphemings, &c.

Sixthly, Danger from other Mens Passions, the general Result of Play-quarrels, being Murders, Duels, &c.

And in fine, *Est Ars Mendaciorum, Perjuriorum, Furtorum, Litium, Injuriorum, Homicidiorumque Mater: & est verè malorum Damonum inventum.*

Another Caution our *Excise-Man* observes on the Friendship of his Superiors, is, That it shall not administer an occasion of discovering
a Con-

a Concealment, I [mean of disclosing a Secret; and therefore he is sure of ever following the Rule of Pythagoras, which was, to check the too early Loquacity of his Scholars, by imposing on them five years silence from their first Admission. And 'tis observable, that Nature has given us two Eyes and two Ears, and but one Tongue, (and that doubly barracadow'd by Lips and Teeth) that we might hear and see at least twice as much as we speak. He knows it would be the highest piece of Injustice to declare that, which was not only attended with an Injunction, but a promise too of a Reservation. He finds how infamous and scandalous it was among the Romans, to be call'd *Homo Rimarum*; and particularly remembers that Heroick Answer of Metellus their General, who being ask'd, What his next Design was? Reply'd, That if he thought his Shirt was privy to any part of his Council, he would immediately pluck it off and burn it: And though their Capital was preserv'd from the Gauls by the Geese that fed therein, yet could they not be perswaded to carry a Goose (a) for their Shield, by reason they were an Emblem of Eternal Prating: And he is very well assur'd, that the Divulger of a Secret deliver'd by a Friend, (especially a Potent One) will be imagin'd the same as a Treasonable Discovery to a Prince, Who always loves the Treason, but ever

(a) Corn. Agrip. de Van. Scien.

hates the Traitor: And consequently will find it attended with as direful Effects; which makes him ever shy of receiving any, and consequently confirms him in the Opinion, that it was well said by (a) *Philippides* the Comedian, who being ask'd by King *Lyfmachus*, What he desir'd might be imparted to him? Reply'd, *Any thing but a Secret.*

But as he is far from declaring *Secrets*, so he is much further from a *Repetition* of the most common *Conversation*: for there is none that has travell'd a days Journey, but knows very well, That a *Gentleman* may express a merry *Reflection*, without meaning any harm; whose *Repetition* would not only create an everlasting Feud, and an immediate separation of the most intimate Friendship, but has arriv'd to the degree of Murder it self: Such a loquacious Person merits not the protection of any Civil Government, but a dwelling (pardon the word) among the most *Barbarous Infidels*, if they would be so unwise and unhappy to receive Him; so that herein he wholly remains in the Opinion of *Themistocles*, who being offer'd to be taught the *Art of Memory*, reply'd, *He much more admir'd the Art of Forgetfulness.*

His obliging Behaviour, and charming Mein,

(a) *Plutarch's Morals.*

being universally distributed, he is sure to avoid the espousing any particular Party or Interest; the Inconveniences of which are so extravagantly numerous, that they are far beyond the Art of *Rhetorick* to discover: For he is assur'd upon their Reconciliation, (which cannot be long deferr'd) to find them both unanimously join'd to further his prejudice; as the presum'd Origine of their Separation, and declension of that Native Intimacy which otherwise (they pretend) might have met with an Eternal Cement, for which Reason he ever shuns (though frequently provok'd to) that cowardly Vice, Detraction: For besides that it is the Reverse of Charity, (the whole design of the first being to conceal, as well as that of the last, to discover the Excellencies of any) he can conclude nothing his own that has been once express'd, and consequently speaks well (or nothing) of those who no way merit it; and cloisters up those Sentiments he conceives may admit of a misrepresentation, or disobliging construction.

This Consideration must also induce him to resolve, That notwithstanding his prevailing Circumstances even necessitate him to a large Acquaintance, yet he is positive in his paucity of Friends, (and those chosen with the most mature and sedate Deliberation and Judgment he is capable of) since they may insensibly entangle him, and irrecoverably twist him in their Quarrels. This fewness he observes has
been

been highly recommended to him by the *Antients*, since at the most they never mention'd them but by (a) *Pairs*: Thus *Nisus* and *Urtius*, *Hercules* and *Hylas*; *Achilles*, *Patroclus*; *Pilades*, *Orestes*; *Tism*, *Gesippus*, with innumerable others: So that though a *Friend* is a sociable Creature, yet he affects not an *Herd*; and his being usually call'd and esteem'd another Self, is a convincing Argument that the Number *TWO*, is the adequate and compleat measure of *Friendship*: For as *Briareus*, who with his hundred hands, was daily oblig'd for his bare subsistence, to feed *Fifty Stomachs*, could thrive no better than our selves, who supply a single one with *Two*; so no one of many *Friends* can boast of any other Priviledge, but that of being a Slave to many, and an equal Sharer in all their Disquietudes.

I know this *Paucity* has been sufficiently censur'd by many, especially in the *Excise*; it being (as they object) absolutely necessary, that an *Officer* have many *Friends*, if it be only to keep him in, or reinstate him upon a Discharge: But if it be consider'd, that the management of this Revenue lies wholly in the hands of those who are positive in their Resolutions of encouraging Ingenuity, and that Merit only shall recommend any to their good Opinion; I say, if it be consider'd with what

extraordinary Vigor they have turn'd off and expung'd the Ignorant and Dishonest; even against a prevailing Interest; no Man that is endow'd with the contrary Qualification, need doubt a Preferment from those who have ever esteem'd that the only Recommendation.

However, if upon distance of Place a Solicitor may be thought requisite, I see not why he may not appear under the Notion only of an Acquaintance, and consequently our Officer is no way necessitated to make an addition to his confin'd Number of Friends, which commands an Intimacy that is altogether Sacred.

CHAP.

CHAP. XIII.

THE next (though chiefest) Particular our *Excise-Man* resolves on, is, that he runs not in Debt; he is satisfied that those extravagant Expressions of Friendship he finds in his present place of Residence, meets with a correspondent duration, and continues no longer than himself, a remove of 20 Miles making it to vanish, as if they had been stranger than strangers, and utterly unknown before; for he that but a day since saluted him with—*SIR, YOUR MOST HUMBLE SERVANT*, I should be extremely Ambitious of seeing you at my House, where you will find a Glass of as good, though I say it, as any in Town, wholly devoted for your Service; Why don't you come to my Shop? I protest I'll use you very kindly, I will not desire to get a Farthing by you, Try me for once: I have often admir'd at your great strangeness, your Predecessor and I were extremely intimate, and I serv'd him with the best Cloth, Stuff, &c. the Country could afford, though there is a small Reckoning between us still, an inconsiderable Drib remaining; yet if I never see him again, 'tis not the first Loss I have had——But pray where is he——I am sure he came to Town clad in window'd Rags, which demonstrated him to spring from an Illustrious House,

House, the Sun shining through him. Nay, he was so bare, that a Louse might have broke her Neck from the best Suit in his possession; whereas I trusted him in meer Civility, when no Body would: And my Kindnesses were so excessive, that I vow I got not a Penny by him, I letting him have my Goods as they cost me out of my own Pocket. His Wife too had many things unknown to him, and was so ungenieel as to go away, and never take her leave: But that small Sum my Wife lent her in ready Money, vexes me really more than all the rest: For God's sake, Sir, when did you hear from them? Can you put me in a way? I declare the best Gloves in Town are so very much at your Service, that I will send for them immediately.

I say, He that but just now admir'd ev'n the shadow of your Shoe-strings; nay, that could never be himself, or enjoy the least Satisfaction upon your Absence, and so much doated on your Person and Parts, that he was ever sure to secure you at least for a Sundays Dinner, he certainly finds now to accost him with *Ungrateful Rascal, a Pitiful Beggarly Fellow*. And, in fine, reiterates with all his Elocution, the Rhetorical Flourishes he was graciously pleas'd to bestow upon his Predecessor. All this being the Result of one of his Three Fundamental Points, which he ever esteems as Sacred. The first is, because he supposes it an Impossibility now to get any more from him. The second is, because they think it their Duty to load the

absent *Excise-Man* with all the scurrilous Reflections their quaint Parts are capable of expressing: Or (which is certainly his securest Reason) because he took not up his constant Discharge upon every individual Payment, without which, our *Excise-Man* concludes it a *Doomsday-Book*, and himself therefore in eternal danger: For this he is certainly assur'd of, that his crossing the Book is no discharge of the Debt, some keeping two Books, and one of them fairly Seven Years after he has seen put in execution, upon his having no Acquittance, or upon the bare presumption of its being lost: But this being detected by its Production, it would make a *Stoick* burst to hear his Excuse——

I Vow, Wise, this Idle Boy, this Rascal of an Apprentice of ours, has certainly abus'd this Honest Gentleman; I am sure I remember something of it, he or you, my Dear, have forgot to cross the Book, and consequently have necessitated me to commit an Incivility, which I was never known (as all my honest Neighbours can attest) to perpetrate before.

The Result of the whole is, That our *Excise-Man* is even afrighted from being Lavish in his Expences, and therefore is sure to exercise a suitable moderation in them; for he knows very well, That although the Goddess *Diana* gave heretofore, in the City of *Ephesus*, to such Debtors as could fly into her Temple,
Freedom

Freedom and Protection against their Creditors, yet he knows too that Her Power having met with a Cessation, there remains not an *Asylum* for him, but a *Ludgate* or a *Compter*. He has that positive regard to the worth of a Penny, that nothing but Necessity shall extort it. The Misery, nay the Pleurisy of Grievs, as well as the Scandal that always attend its Want, are infallible Arguments for him to be more than parsimonious. A prudent Frugality is recommended to all, but to him even Covetousness it self cannot be accounted any Crime, since he has a Regiment of convincing Motives to it that do not any way concern the rest of Mankind. And as 'tis observ'd that there are particular Cates ordain'd by Nature as peculiar to the Temperaments and Constitutions of the particular Inhabitants of that Climate under which they are fix'd, so he satisfactorily embraces an Earthen Cup, as most agreeable to his Mold, and never aims at those (to him) insipid, because gilded Fopperies, which terminate in a Gaol:

*For if his Drink but a cold Moisture have,
No other charming Qualities doth crave;
And with a rich Contentment can resign
To others all the Pleasures of the Vine.*

But knowing that the enlarging on this Topic, would interfere with what has been, as well as what is to be said, I shall here reduce

the whole, and conclude with Two Particulars.

As a Man, he knows what Nature, by the smallness of his Mouth and Throat, has entrusted with him, that he should eat but little, and has therefore given a correspondent place of Reception; and, as an Officer, he is advis'd by Providence to devour less, considering the Scantness of his Fortunes, and (which is more) the frequent Vicissitudes that inevitably attend them, an Ordinary therefore of 8 *d.* is esteem'd by him Extraordinary, and he ever departs with the same Satisfaction, as if with *Helioabalus*, he had impoverish'd the Seas, dispeopled the Air, and wholly extirpated the very Species of all Terrestrial Animals, to gratify a sensual and insatiate Palate, and therefore very much prefers a Dinner with *Camillus*, or the *Curii*, before that of a Bestial and Intemperate *Sardanapalus*—He knows it would be Ridiculous in him to be Nice, whose Prudence expects a daily Revolution of *in Statu quo*: And he is sure to perform himself what he finds commanded in *Suetonius* by *Julius Caesar*, who, to repress extravagant Diet, not only set a Guard upon all Butchers Shops, &c. but sent his Officers to particular Houses; to take away (though at their Tables) such Dishes as either escap'd them, or were esteem'd superfluous; and that even from those who were qualified for the greatest Affairs of State, and this

this he concludes obligatory from him who has nothing certain but uncertainty. In short, his Table is not furnish'd much unlike to what the Poet describes of *Oberon's*:

*A little Mushroom Table spread,
Whose Viand's but of Barley Bread;
Or Yellow Corn of Parkie Wheat,
With some small Sandy Gritts to eat.
His choice Bits with and in a Trice,
He makes a Feast less Great than Nice;
And willingly takes what is sent,
He crowns the Grace-Cup with Content.*

The second Excess our *Excise-Man's* Prudence commands him to avoid, is that of *Apparel*. And here I shall not play the *Divine*, by offering those convincing Arguments and prevailing Motives, which engage all Mankind to a strict observance, it being much above my Province: But shall only insinuate some few Notions which peculiarly relate to him, to keep within his proper Bounds and Limits, and which even necessitate him to a Compliance, by all the Obligations imaginable. Our *Excise-Man* remembers it is no small Addition to the great Character of *Augustus Caesar*, when it is recorded, That he never wore any thing about him but what was Home-made, and of the spinning of his own Family; and he cannot think it a Diminution of his Credit, that his Attire suits with his Circumstances, which
are

are plain and simple. He knows how ridiculous he must prove, if, with the Bird of Paradise, his Feathers should be much more valuable than the Carcass; or with the Cinamon-Tree, that the Bark only is esteem'd, and the Tree it self of little or no use. A tolerable Gayety in others, would be altogether intolerable in him; and his only Ambition is to front a Winter, and arrive to the Character of Decent. He knows that Credit is compar'd to the Chastity of a M——which, if once broke, is ever after lost; and, if not kept up, is like a Palace, which for want of Repair falls to Ruin. And as it is his chief design to secure it, so he knows there is no way for the exact performance of it, but to cut his Coat according to his Cloth, by which he knows he shall be disengag'd from Dependance, and lying at the Mercy of the Merciless; for Providence has given us Frize, and courser Garments, when our necessitous Circumstances cannot, or may not aspire to Sattins, and all to continue us in our pristine Liberty and Freedom: For besides the Scandal and Universal Censures that must attend the dressing beyond one's Quality, the dread of being responsible in a Gaol sufficiently deters him; *A place which is the Grave of the Living, the House of meager Looks, and destructive Smells; a place that teacheth Wisdom much too late; the Dunghil of the Law, where the Ruines of the Gentry, and heaps of decay'd Bankrupts inseparably meet. In*
fine,

*fine, 'tis the University of (a) poor Scholars, where
only Three Things are studied, to Pray, Curse, and
Write Letters.*

I.

BUT stay——Apollo with your Sacred Nine,
If Pow'r ye have descend,
And your Assistance lend;
If as ye boast ye are Divine,
Inspire with an uncommon Line
(Uncommon! Nay, your chiefest Excellence,
Your chiefest Eloquence)
That it might with the Subject equally transcend.

II.

HE that ne're Pegasus bostrid
May shew his untaught Skill;
And he that never did
Ascend the Sacred and admir'd Hill,
Aday sometimes stumbling wistly rehearse
The Excellencies of the Universe;
For he that trots in Prose, may surely walk in
Verse.

(a) Anonimus.

III.

Hence then ye sweating Pleasures of the Plow
 That only Labour know,
 Who Cheveron their Mother Earth,
 And by their Furrows cannot grieve,
 Like Nero, they behold their place of Birth,
 And thus exclude
 Filial Gratitude,
 As never to believe
 That she must them again receive.

IV.

Adieu ye Toying Sons of Trade,
 That only the Curs'd Plague of Bus'ness find,
 No Cultivating of the Mind,
 When all the Arts they want
 Which yet we cannot grant,
 Are Impositions on the Ignorant,
 These Statute-Slaves are made:

V.

Hence ye Alarms of the Vermilion God,
 Farewel the Crimson Shield,
 And the loud Actions of the Field,
 That lay the greedy Dust with drops of Blood,
 Whose Excellence abounds
 In dreadful Sounds,
 And Summum Bonum is in Wounds.

VI. While

VI.

W *Hile with inventive Brain*
We must advance to an Harmonious Strain,
And since the Subject doth inspire,
We only the EXCISE admire,
Where Bus'ness, Pleasure, Wit agree,
As if the Three
Here met with their admir'd Monopoly.

L CHAP.

C H A P. XIV.

Thus have I hinted to you some few Remarks in relation to our *Excise-Man's Qualifications in the ARTS and MEN*, I should now demonstrate his *Excellency in the knowledge of the LAWS*; without which, he is intified he is like those who are eternally muffled up in Blindness, and are wholly ignorant how to direct their motion, since they know not when they err. He knows this to be the certain and infallible Guide, and to be ignorant herein, implies an Ignorance in all. The Law is like a *second Sun*, which enlightens his Road, and hereby wholly creates a Progression, which is both safe and pleasant: This is it that procures an undaunted Boldness in the prosecution of his Business; and this is it that secures him from the treacherous designs of the most malevolent; so that he is ever found an *Intellectus Agens*, till he has plan'd those knotty Points which seem'd to be his only Rubs, and rests not with the least satisfaction, 'til he has made that *Conquest* which should not admit of another *Rally*: But for the prerecipied Reasons shall at present wave Particulars, and descend to demonstrate some few of those *Excellencies*, as well as *Pleasures and Advantages*, that inevitably

most contemptible on *Earth*. He that could charm the World with the most Rhetorical Flourishes imaginable, and, with *Amphion*, captivate and intrance the Dullest of Souls, is now become mute. And he that just now blush'd at the thoughts of an *Ill Action*, fears not (a) now its Perpetration, with all its dreadful *Concomitants*. On the contrary, it is acknowledg'd, That *Abundance* and *Contentment* are very rarely yok'd, but *Care* is ever their inseparable Page; for whoever is possess'd with it, is either perplex'd with the Avarice of acquiring more, or the extravagant trouble of securing that already in their possession, so that we find a *Mean* the most estimable; for *Extreams* have violent *Ends*, and in their greatest *Glory* are destroy'd, since like Fire and Powder, they are no sooner met but are consum'd: And as the most stately *Hills* produce but little, and are parch'd by the too near vicinity of *Phabus's* scorching Rays, so must we own, that those Valleys are but *barren*, whose distance from his reviving *heat* we find to be extraordinary; so that they are as *sick* that *surfeit* with *too much*, as they that *starve* with *nothing*; and consequently we may conclude, That as the East and West upon the Globe are divid'd only by a Mathematical Point, so Happiness and Misery with all *Extremes* are still contiguous, a *Mean* was ever held the safest:

(a) *Perpetration* *regit* *ad* *verbum*.

And he was no Fool, that wish'd his Fate had confin'd him between an High-Constable, and a Justice of Peace, that he might enjoy a perfect Mediocrity; for the *Rich* are expos'd to the *Envy*, and the *Poor* to the *Contempt* of all. This is our *Excise-Man's* Felicity, who having neither *Poverty* or *Riches*, cannot be dejected by the *former*, nor puffed up with the *latter*. This is our *Excise-Man's* happiness, who being possess'd of a true *Mean*, is above the Plague that Penury attends, and below the gilded Miseries of Grandure, who having the desir'd Competency, is not troubled with the *Afflictions* of the *first*, nor afflicted with the *Troubles* of the *last*.

This then being that State of Life which has been ever coveted by all the *thinking* part of *Mankind*, we cannot deny but our *Excise-Man* fully enjoys: And though his Fifty is not Five hundred, yet he is satisfied the difference is but a *Cypher*, which he reckons of no value, especially since it exhibits not (that which every one seems desirous of) *Contentment*, upon which Consideration he hath a great regard to and value for his Employment, and consequently doth wholly acquiesce in the Opinion of *Horace*, Lib. 2. Ode 10.

Wife.

*Wise they, that with a cautious Fear
Not always thro the Ocean steer;
Nor, whilst they think the Winds will roar,
Do thrust too near the Rocky Shoar :
To those that chuse the Golden Mean,
The Waves are smooth, the Skies serene.
They want the Baseness of the Poors retreat,
And also th' envyd Houses of the Great.*

CHAP.

C H A P. XV.

I Proceed to the *Third Advantage* that attends him, which is *Travel*; the Excellency of which, and the great *Encomiums* on it, may be sufficiently seen in almost innumerable other *Books*: For there is scarce any of our *Voyagers*, or *Foreign Itinerants*, that have exhibited any thing of *Memorables* to the *Publick*, but have largely dilated on it, and some of them with that bewitching Language, and captivating Arguments, that they have directly charm'd many *Profelytes*, who finding its Reality confirm'd by Ocular Demonstration, have asserted again the like to others, who are thereby willingly engag'd to the same Performances, and so *ad infinitum*.

I shall not expatiate upon every particular Advantage that immediately attends it, as the procuring and continuing *Health*, *Reading of Men*, and the remarkable Observables they continually meet; Nor the several *Pleasures* that infallibly attend them, they having no relation here, and besides too troublesom in the Transcription: But shall only observe, they generally have made that of Foreign the greatest, if not the whole Subject of their *Panegyricks*, which has been ever with me the
great

great Product of Admiration, to see a *Spark*, after many years *Travel*, to the extravagant Expence both of *Money and Time*, to have learnt nothing but to *Swear handsomly, Wh— genteely, and Drink compleatly*; and, if they had ever any thing, forgot that, and return much worse than they went, for want of a prudent management of their *Time*, and improvement of it by a sufficient *Bottom*, before their admir'd Voyage:

*For Travelling creates no Sense we know,
Dunces come back as genuine as they go.*

And ask them a particular Description of any Rarity they met with, their whole Discourse tends to no more than what is thus express'd by another *Poet*,

*There was a Mouse went up a Wall,
When she fell down she had a Fall.*

Not that I would pretend to a *Diminution* of the *Excellency* of *Foreign Travel*, but allow it an extraordinary Form in the qualification of a *Compleat Gentleman*, not abstracting *Domestick*; which ought to have the *first* share, at least, in it, and to be the very *Prologue* and *Foundation* to all his future Accomplishments: For let any pretend to what Education they please, in my opinion he will shew himself but *ignorantly bred*, that shall only be capable of *giving* an account (which very few can that) of *another*, and
know

know nothing of his own Country: For although the unknowing part of the World may imagine, that there are no extraordinary Curiosities but what may be seen abroad, yet if they please to suspend their present thoughts, and alleviate somewhat of their innate Prejudice and Partiality, and take a narrow Scrutiny and Trial, they will find it inferior to none:

Insula praedives, quae toto vix eget orbe, &c.

A wealthy Island which no help desires,
Yet all the World Supply from her requires;
Able to glut King Solomon with Pleasures,
And surfeit great Augustus with her Treasures.

And again:

Anglia, Mons, Pons, Fons, Ecclesia, Faemina, Lana.

England is stor'd with Mountains, Bridges, Wooll,
With Churches, Rivers, Women Beautiful.

Or, to express it by a more modern Prose Author, she is the Churches first Daughter, having the first Christian King, and out of whose Bowels sprung the first Christian Emperor, that little World, so self-sufficient, that she seems to thrust away from her all the

(a) *Affectum San. Pauli Beverly.*

M

World

World besides, as being a perfect *Substantive*, that can stand by her self. Besides, it may be positively affirm'd, That there is not any pretended Advantage that accrues abroad, or any Observable, but may be equaliz'd, if not excell'd, at home; for is he covetous of the Company of Learned Men, no Foreign Place can pretend to a Competition? Is he desirous to see the Miracles of Nature, it cannot be excell'd by any; Or is he ambitious of viewing Noble Structures, Fields, Gardens, Fruits, &c. he cannot find them so absolutely reign in their excellency any where, so great as in England.

*Nature her self does here in Triumph ride,
And makes this Place the ground of all her Pride,
Whose various Flowers cheat the rasher Eye,
In taking them for curious Tapestry.
A silver Spring down from a Rock does fall,
That in a Draught would serve to water all
Upon the edges of a grassy Bank,
A Tuft of Trees grow circling in a Rank;
So fair, so fresh, so sweet, so green a Ground,
The piercing Eye of Heav'n yet never found.
So sweet the Air, so moderate the Climate,
None sickly lives or dies before his Time.
Heav'n sure has kept this spot of Earth uncurs'd,
To shew how all things were created first.*

*O fortunata & omnibus Terris beatior Britan-
nia! Te omnibus Caeli ac soli ditavit Natura,
Tibi nihil inest quod vita offendas, Tibi nihil de-*

est quod vita desideret, ita ut alter Orbis extra Orbem poni ad delicias humani generis videaris.
 Oh happy and blessed Britain! above all other Countries in the World, Nature hath enrich'd thee with all the Blessings of Heaven and Earth; nothing in thee is hurtful to Mankind, nothing wanting in thee that is desirable: inasmuch that thou seemest another World plac'd besides, or without the great one, meerly for the delight and pleasure of Mankind. Thus also the Poet:

*Quicquid amat luxus, quicquid desiderat usus,
 Ex Te proveniunt vel aliunde Tibi.*

Thus having given some *small* Hints of the *great* Advantages that attend the knowing of our own Countrey, I shall as briefly acquaint you who is the only competent Judge of it, and that excels any in this extraordinary Qualification; for there is no Rarity, as Scituation, Division, Honourable Titles, Historical Remarks, or Character of any County in general, or Town in particular, but our *Excise-Man* perfectly enjoys, and can give an immediate satisfaction and account of; and that this cannot be deny'd, shall be proved by the following Instance, among many others, that might have been as properly incerted.

C H A P. XVI.

Gloucestershire

DIVISION.

IT is divided into Thirty Hundreds, and there-
in Twenty six Market-Towns, Two hun-
dred and eight Parish-Churches, and in the
Diocess of *Gloucester*.

P A R L I A M E N T - M E N .

It elects Eight Members; for the County
Two; for the City of *Gloucester* Two; *Tewks-*
bury Two; *Cirencester* Two.

H O N O U R A B L E T I T L E S .

This City gave the Title to a Duke, the
youngest Son of King *Charles I.* but he expi-
ring in the Year 1662. it now gives that Title
to the eldest Son of *George* Prince of *Denmark*;
and *Berkley* Castle, gives the Title of Earl to
George Lord *Berkley*.

SITUATION.

This County hath *Worcester* and *Warwick-shires* on the North, *Oxford* and *Wiltshire* on the East, *Somersetshire* on the South, *Herefordshire* with the River *Wye* on the West, the River *Seaverne* running through it.

Natural and Artificial Rarities.

(1.) There is not any exceeds the River *Seaverne* for Breadth of Channel, Swiftneſs of Stream, or Multiplicity of Fiſh. There is in it (ſays *Malinbury*) a daily Rage and Fury of the Waters, raiſing up the Sands, winding and driving them into Heaps, and ſometimes overflowing its Banks, covering the bordering Grounds, though immediately retiring. Unhappy is the Veſſel it taketh full upon the ſide, but the Watermen hearing it, they prepare themſelves to meet it, by which they cut the Waves, and avoid the danger. This encounter of the Salt and Freſh Water is call'd the *Higre* or Eager, for the keenneſs and fierceneſs thereof, which is occaſion'd (ſaith *Beniamina Baconica*) by the ſeveral Tides, which immediately meeting, force it up with that Extremity, that it very uſually ſwims (as I may call it) over the Water Six Foot, which comes in at *Glouceſter* all at once, of which hear an old Poet:

— O' ſil

— Until they be embraced
*In Seavern's Sovereign Arm; with those tumultuous
 Waves*
Shut up in narrower Bounds the Higre wildly raves,
And frights the stragling Flocks, the neighbouring
Shoars to fly
As far as from the Main it comes with hideous cry.
And on the angry Front the curled Foam doth bring
The Billows 'gainst the Banks which fiercely it doth
fling.
Throws up the slimy Oar, and makes the scaly Brood
Leap madding to the Land, affrighted from the
Flood.
Or turns the toiling Barge whose Steersman doth not
launch,
And thrusts the furrowing Beak into her dreadful
Paunch.

(2.) The Cathedral Church of Gloucester is a beautiful Building, and consists of a continued Window-work, wherein is the famous Whispering-place, thus described: If you speak here against a Wall softly, another shall hear your voice (30 or 40 Feet) better than he that's near you : I suppose (says Sir *Francis Bacon*) there is some Vault, or Hollow, or Isle behind the Wall, and some passage to it, toward the further end of that Wall, against which you speak ; so as the voice of him that speaketh, slideth along the Wall, and then entreteth at some passage, and communicateth with the Air of the hollow, for it is somewhat pre-

preserv'd by the plain Wall, but that is too weak to give an Audible Sound, till it hath communicated with the Back Air.

HISTORICAL REMARKS.

In this Church lies *Robert* Duke of *Normandy*, eldest Son to *William the Conqueror*, in a painted wooden Tomb, in the midst of the Quire, whose Eyes were burnt out in *Cardiff* Castle in *Glamorganshire* (where he was kept Prisoner 26 years) by Brass Balcons. And here also the unhappy King *Edward II.* lies buried, under a Monument of Alabaster, who, in the 20th year of his Reign, was depos'd by Parliament.

This County (saith *Dr. Fuller*) did breed a Plaintiff and Defendant (a), which betwixt them (with many Altercations) traversed the longest Suit I ever read of in *England*; for a Suit was commenc'd between the Heirs of *Sir Thomas Talbot*, Viscount *Lisle*, against the Heirs of the Lord *Berkley*, about certain Lands in the County; the Suit began in the end of the Reign of *Edward IV.* and was depending until King *James the First's* time, when it was compounded after the expiration of One hundred and forty Years.

(A) *Worthies*, pag. 2.

He finds that in the 17th Year of Queen Elizabeth's Reign, the 24th of February, at *Tewksbury* in this County, a miraculous thing happen'd after a Flood: In an Afternoon there came down the River *Avon* a great number of Flies and Beetles, such as in the Summer Evenings use to strike Men on the face, a Foot thick on the Water, so that in credible Mens Judgments, there were within a pair of Butts length, about One hundred Quarters of those Flies; the Mills were quite damm'd up with them for the space of four days; they were cleans'd, by digging them out with Shovels: from whence they came is yet unknown, but the day was cold, and an hard Frost.

These are some few of the many Observables our *Excise-Man* makes in his pleasing Travels, and were it not for enlarging these Papers beyond their intended Limits, I could from him exhibit the particular Description, Government, Customs, Natural, as well as Artificial Rarities, of every particular Village; and therefore shall only add, that of consequence he must be the most competent Judge of making a *Geographical Description* of every Road, that instead of Miles, can tell you the very Steps; and the most exact *Historiographer* when nothing worthy of Remark can mis his Observation.

*He is — but Time denies to tell thee what,
Sum all Perfections up, and he is that.*

C
CHAP. XVII.

HAVING somewhat largely insisted on the Excellency of our *Excise-Man* in relation to Domestick Travel, and his exact Knowledge of every particular Place in his own Country, it may not be amiss to subjoin a few Lines of that *Utile dulci*, those Pleasures as well as Profits (which are suppos'd to be the Epitome of all humane Wishes) that indubitably attend him as a natural Consequence of the Premises.

No sooner is our *Excise-Man* possess'd with all things that can properly make him so, and *Aurora's* ruddy Cheeks produce the Child-birth of a day, but he anticipates *Sols* more resplendent Rays, by suing out a Writ of Divorce against the bewitching Charms of Death-resembling *Morpheus*, and is immediately caress'd with all the Pleasures of a Countrey Life——

*No War disturbs his rest with fierce Alarms,
No angry Seas offend,
He shuns the Law, and those ambitious Charms
Which great Men do attend.——*

This is the Life with which the World began, and has been ever held in an extraordinary

N

nary Veneration; and has also been particularly observ'd to be more natural and familiar with Us, than with any other whatsoever: And were it possible to give it its proper Character, we ought to look on *Galen* and *Hippocrates* impertinent, and their *Asiatics* wholly unnecessary; *Schola Salerni* might have burn'd their gingling Disticks, since here we find them altogether *useless*: And if by chance a Symptom should appear, every Tree, Field or Hedge produces a *Panpharmacum*, that *Remedium in omnes Morbos*, which the more *Simple Druggists* never can. Nay, 'tis Demonstration, that it is so in the opinion of the general part of Mankind, in regard that let their Avocations be ever so urgent, their Circumstances ever so ordinary, yet they will certainly attempt a short enjoyment of it, as their proper *Asylum* for renewing that health (which almost was arriv'd unto a desperation) by a much more lively Air.

*Justice here left her last Impression when
She fled from the desl'd Abodes of Men.*

Ovid Metam.

And as this Life extremely contributes towards that inestimable Gem, Health; so its excellency would further appear, if we had leisure to enlarge upon the several *Topicks*, as their living in those unenvied Shades, and the only retirement from the crowd and noise of thronged Towns and Cities, (where nothing
else

else is found but that which must be call'd confus'd) but I cannot omit the saying something of the Pleasures our *Excise-Man* daily meets with, in the fruition of such an *happy Life*.

'Tis here (and only here) he meets those verdant shades that suffer (if not force) him to think of himself, where he not only misses every thing that can pretend to create an intermission of Thought without his Licence; but even finds incomparable Inducements and Assistants towards its performance: The sight of those pleasing Walks, the regularity of those ambitious Trees that screen us from the Sun's most violent and scorching Rays, and (with *Ovid's* Giants) not only possess the Earth, but make a bold Attempt at Heaven.

*These charming Woods exiling Phœbus Rays,
Where no rude Eawn, or wanton Sylvan plays;
No Beast makes here his Den, no Wind can blow
Wish all its force to hurt an hallow'd Bough.*

Together with the hearing the bewitching, though natural *Harmony* of those flying *Choristers* of the Wood; I say, he that his Stars has (with our *Excise-Man's*) been so propitious to, as to enjoy these Felicities of our Earthly Paradise, and cannot glut his *Five Senses*, can never be allow'd One, but a place in the lowest Form with the *Unthinking Mob*; but

our *Excise-Man* even hugs himself into an improvement of those Qualifications he had so nappily before.

But as the too long enjoyment of the most charming Varieties palls our Appetite, which will quickly create our mean Opinion of them without a small Divorce ; so our *Officer*, if he had the greatest inclinations to a longer possession of them to occasion this Surfeit, yet his *Business* even necessitates him to a more unconfined fruition of larger Varieties.

He cannot advance himself, but he is instantly met with that general *Gaol-Delivery* of all the vigorous Seeds and Flowers, lately in custody of the pinching Frost ; the sight of whose bewitching hue, infallibly creates a *Ravishment*, a much too mean a word for such Inchantments ; these are also attended with embroidered Fields and Meadows, pav'd with the beauteous Violet and Primrose, wherein he quickly views poor *Strephon* descant on the great Perfections of his too cruel *Phillis*.

(1.)

TELL me ye *Heathen Deities* above,
Can there be greater than the God of Love?
And oh ! Commanding Cupid speak,
Is there any that you prize,
Like that in *Celia's Eyes*?

Within

*Within whose Bosom lies the Milky Way,
And in whose Smiles the Sunshine of the Day.*

(2.)

*Most Glorious Stamp of Humane Race,
We yet can see
Not one of them so Great as Thee;
All Hail then mighty Princess: Now
At the Altars of your Eyes,
I bleed a Sacrifice,
And were the Indies mine, I would submit
Quickly to lay its Treasures at your Feet.*

(3.)

*See how the Ruby Roses,
See how they upon your Cheek
A fresh Ingrasture seek;
See, see, how Gay they, Celia, look,
And all things Serene appear,
Only because you're here,
And though bright Sol be present, I must say
You are the Light and Splendor of the Day.*

*'Tis here only he may perceive Bounteous
Ceres in all her State and Glory, and Sail with
Pleasure in a prodigious Sea of Corn, without
the hazard of drowning, till its quality meets
with a total Alteration. Here only we enjoy
that Beatus Ille which Horace so much doted
on, and all admire but those that never had
it: Those chrystal Fountains, stately Hills,*

embroider'd Vales, and those muttering as well as struggling Rivulets, are certainly able to create a Total Eclipse upon the Dullest of Souls, and to entrance the meanest of Faculties into an unaccustom'd Admiration :

*Whose Streams on purling Pebbles Murmure keep,
Which may invite and summon Gentle Sleep;
Where Waves call Waves, and glide along in Ranks,
And prattle to the Water-edging Banks,
And gives a Gentle Kiss to every Sedge
She overtaketh in her Pilgrimage.*

These the *Bustling Town* would fain pretend to also by their Gardens and Rivers, which is no more than Aping the Country by a forc'd Hypocrisy ; which makes no small Addition to the excellency of our Rural Enjoyments, and serves no more than a *Foyle*, to make a greater Illustration of her Beauty.

We might further insist on the many other Pleasures that attend a Country Life, as *Hunting, Hawking, &c.* but these being wholly out of the way of our *Excise-Man*, (to whom only we confine our Discourse) we shall wave it here, though cannot avoid the description our Poet gives of that part of it, which infallibly accompanies him.

—The Country we behold,

Decks in her Parliament Robes, and richest Mold;

A Native Mint shines in each Marygold.

Behold the Earth made Paradise! Below

A Constellation doth of Roses grow;

Whole Clouds of Violets wave, whose annual Spice

Offers an Everlasting Sacrifice:

Mantles of Pinks (like Rainbows) do display

Their Beams, and Lillies make a Milky-way.

See how the adopted Boughs are thatch'd, whose Main

By Phoebus Curling Irons are crisp'd again:

And by the Cutwork which from thence is made,

Checquers the Ground thro' Twilight of a Shade.

CHAP.

CH A P. XVIII.

AND as the *Pleasures* that attend this bewitching Life, are far above the mean Description of a Pen that is not capable of *admiring* enough, much less the *describing*; so the *Profit*, that is the infallible *Result*, ought at least to be somewhat regarded, and a little insisted on.

Here is a Theme that requires a much more accurate *Pen* than mine, which as it never pretended, so owns it self wholly *incapable*, even so much as *insinuating* those *Pleasures* and *Advantages* that here daily court and follow him, but upon the same account *one* speaks of, upon his attempt of describing that, which would not (like our present Subject) admit of it.

*Staffs cannot go, and yet enable him
That wants Assistance to his feeble Limb;
Tho Whetstones cannot cut at all, they may
Do service, and make Knives as sharp as they
Themselves are blunt; And they who cannot Ring,
By jangling may Toll better Ringers in.*

I shall therefore only briefly subdivide the Profit that attends him into two Particulars,

viz.

viz. First, That of the *Person*, in respect of *Pecuniary Advantages*: And secondly, That of the *Mind*, respecting the exercising it in the Art of *Contemplation* and *Reflection*, in both which you will find he exceeds the rest of *Mankind*.

First, Our *Excise-Man* is the only Person that can possibly enjoy these *Pleasures* without *Expence*; for what others purchase at a dear Rate, he receives with *Interest*; for whereas they are necessitated to pay for their *Pleasures*, he is paid for them: And whereas the generality of *Mankind*, who have an extravagant fruition of them, are undone in their possession, you will certainly find him made; so that he thrives, when others decay; he is happy, when others are miserable; and Rich, where others receive a *Beggary*: So that he only can be properly said to enjoy them without an *Interruption*, or grating *Dissatisfaction*; or that which is much more intolerable, the being accountable for them in a *Goal*.

Secondly, The extraordinary Advantages he receives by *Contemplation* and *Reflection*, are not to be forgotten; the Profits of which need not here be enlarg'd on, since a *Reverend* and *Learned* * *Auror* has exactly perform'd it: so

* R. B. *Occasional Reflections*.

I shall only say here, that he improves every Object, for he well knows that as *Natura nihil facit frustra*, in relation to their inward qualities for the good of Mankind, so he also considers, that the least of them administers an improvement of the outward; for the most minute Object affords naturally such *Reflections*, as are also extraordinary advantageous to the improving the inward *Faculties* of the Mind: He considers how *scandalous*, as well as *mean* it is, to contradict the very *Intention* of his *Creation*, which he undoubtedly does, that does not still persist in Knowledge, and daily advances those Qualifications Providence has been so favourable as to endow him with; for he that does not increase them, and passes his Life without improving them, ought certainly to have the rest of his Life taken from him. The World (says Dr. Browne) was made to be inhabited by Beasts, but studied and contemplated by Man: 'tis the Debt of our Reason we owe to G O D, and the Homage we ought to pay for not being Beasts; without this, the World is still as though it had not been, or as it was before the *Sixth Day*, when as yet there was not a Creature that could conceive, or say there was a World. The Wisdom of G O D receives small Honour from those *Vulgar Heads* that rudely stare about, and with a gross *Rusticity* admire his Works; those highly magnify Him, whose judicious enquiry into his Acts, and deliberate research into his Creatures, return the Duty of a devout and learned Admiration:

reason: For the bare sense of *Sight*, makes no distinction between *Us*, and the irrational *Brute*; there being no outward Object, but what is as visible to *those* (if not more) than to the *Rational*; and 'tis the improving the *Faculties* of the *Soul*, that ought to give us the discriminating Character of *Men*, which is hourly perform'd, and that (as any considerate Man will find upon trial) from the most slight and meanest occasions; and opportunities imaginable.

Among the innumerable Reflections on these outward Objects, which he daily meets with, I shall briefly insinuate a few, that you may guess at the rest; not so ly, that you may conclude his Thoughts never to be idle, nor the excellency of his Judgment, that is thus capable methodically to digest them; but that he does it too, and draws such natural Inferences and Conclusions from this Art of Occasional Reflection, which he infallibly finds both profitable and pleasant.

He sees not a *Swallow*, but it puts him in mind of *ungrateful Persons*, who (like that unacknowledging Bird) are of no use to us, but leave us when they have serv'd their own turn.

He views not the *Tulip*, or *Marygold*, but he immediately has display'd a *Flatterer* in his thoughts; for 'tis the natural quality of

those Flowers to open and shut with the Sun, so it is with him, to follow its motions, and never attend it but when shining prosperously.

A Mole he beholds not, without having a particular Eye to the *Avaricious*; neither can he look on the Circle in a Stream, that never ceaseth to enlarge it self, without a *Reflection* on the same effects of *Ambition*.

He meets not the dispatching Post on his way, but he presently considers that his Life hastens with an equal (if not greater) Expedition, and therefore commands an Improvement of it: Neither doth he look on a Glow-worm, but he presently shapes in his Imagination a true Idea of the most formal Hypocrite, whom he concludes to appear with the same deluding Splendor.

These are some few of the many Inferences he continually draws from those outward Objects that inevitably attend him, which we might enlarge on even to a Volume.

But stay—His Worth exceeds our Poet's store,
and I can't commend 'till he deserves no more.

It far transcends all our Magnetick Praises,
Who writes him well may well deserve the Bays.

C H A P. XIX.

BUT lest there should be any thing that is really charming in it self, or that which can be properly said to be capable of yielding any Pleasure below, which our *Excise-Man* does not enjoy in a very great degree; or least the rough and tedious ways, and solitary course of living, should be said to extenuate the Pleasures he meets with in a Rural Life; or that this satisfaction should be somewhat pall'd by a continu'd enjoyment of them, and consequently that there should be any variety the *Fates* allow of, as agreeable to the active Inclinations of rational Mortals, that should not infallibly attend their *Favourite*, we shall lead him from his *Country*, to his ambulatory Enjoyments of the *City*.

Our *Excise-Man* in his late Privacy cannot lie long conceal'd; for what by his obliging Behaviour, and extraordinary Qualifications, hourly demonstrated in these his *Country* Retirements, with a due observation of those Obligations he lay under, by an exact performance of the Trust repos'd in him, he is taken notice of above, and admir'd below; which produces an immediate Resolution of his being no longer hid in Woods and Fields,
but

but to be a more publick *Pattern* (I must not say less, and cannot more) for the rest of Mankind.

And here I might particularize the several Pleasures and Advantages that inevitably attend him in it, as improving ~~the~~ *Understanding* by the Company of ~~the~~ *learned Men, &c.* And though, as I just now instanc'd, the Advantages of *Contemplation* and *Reading* (which follow a Country Life) are extraordinary; yet this is the certain place for exercising it; the *first* being but the *Theorick*, and this the *Practick* Part: for *Conversation* (which is chiefly found in a City Life) exhibits growth and perfection to that *Understanding* which was but *shew'd* in the Country. It might be further affirm'd, That here only is found that *eloquence* of *Language*, which qualifies a Person for the greatest of Employments and Addresses; and that it (as some are so unkind to justify) they live in the Country not only *Unknowing*, but *Unknowing* too: Action (as I said before) being the chiefest part of Knowledge; and that is no where to be demonstrated more than in the City; which he will also find to be the chiefest, if not the only place where a Person can infallibly meet *Preference* and *Honour*; for the obscurity of a Rural Life produces a very great Presumption of a *Nepos Ultra*, if happily he can keep himself there. And it is most certain that there are many extraordinary Qualifications lying *hiding* and *domi-*

in the Country, which might find (as well as give) great Advantages to the Government they live under, if they embrac'd a more Publick Character by a City Life. But (my natural Humour and Inclination command me not to protest, which admires only a Retirement, and abominates all things that look like Confusion; and lest the Reciting should wheedle me into another extravagant Extasy and Admiration, I shall forbear enlarging any more int, and give it leave only to insinuate, that although these advantageous Pleasures may merit and intrance our Affection, yet * when one arises from a great Meal, no Delicacies, how much soever they may tempt him at another time, can provoke his appetite; so I freely confess, that the late sight and remembrance of Rural Enjoyments, have so whetted my Desires, that I cannot digest the admiring or describing any other, without Regret and Surfeit. And indeed they have been so extravagantly intrancing, that though the Diversions the City affords, might at some other time be tolerably captivating in my opinion, yet upon this *Hint*, I cannot allow them the least room or entertainment; which Suggestion obliges me to an *Apology*, and to atone for the Injury done my *Inclinations*, but especially to the *Country*, by contradicting the

* Dr. Burnet's Travels. p. 188.

first, and by offering so much to the prejudice of the last; for the intolerable Presumption that there should be any Life that could be admitted in Competition with it: And supposing no greater Satisfaction can be given her, (the former having been mentally perform'd) I shall conclude with her Excellency in the words of the Poet:

*Nature does only here in Triumph ride,
And makes this place the ground of all her Pride,
Where every Tree a fruitful Issue bears
Of each Variety that Mortals bears:
And all the Shrubs with sparkling Spangles shew
Like Morning Sunshine tinsilling the Dew;
Here in green Meadows sits Eternal May,
Pursling the Margents with perpetual Day;
And thus so double-guill'd, as that no Night
Can ever Rust the enamel of the Light;
The sportive Shepherds of rich Flocks rehearse,
And to their pleasant Pipes chant Rural Verse,
Seeking his angry Godhead to appease,
Whom only wealthy Flocks and Herds can please:
Here checquer'd Flow'rs in the Meadows spring,
And here the Birds their untaught Notes do sing
Wish Glory here, Flora the Earth arrays
Wish Violets she embroiders all the Ways.*

CHAP. XX.

I Descend to the next Particular intended to be mentioned in relation to the *Excellency* of our *Excise-Man's Office*, which is, that it even necessitates him, or (if you'll have it so) commands him to be *diligent*, and consequently he is absolutely deliver'd from (that *Devil's Cushion*, and *Pane of Mankind*) *Idleness*, whether he will or no; for though *Necessity* makes the *Old Wife Trot*, it will make him *Gallop* for the exact performance of that Duty he is so well rewarded for, by lying under an obligation of being good; for while our imaginations are exercis'd by a continual Variety of differing Objects, they are entertain'd with that which is at least very near it, if not excellent: so that this banishment of *Idleness*, delivers them from all the *beginnings*, as well as *steps* and *degrees*, of that which may be term'd *bad*; for it is generally observ'd, that there is often but very little space of time between doing of *nothing*, and doing of *ill*.

And here I shall not impudently enlarge, by the robbing of *Poets* of *Sentences*, for the exposing of this Vice; as that of *Phocylides*:

Πᾶς γὰρ ἀεὶ τοῦ ἀνὴρ ἑὸς καὶ σὺνταρ δὲν χαίρει.
 ποῦ.

*Of all Mankind 'tis the Belief,
That every Idle Man's a Thief.*

Or that of *Hesiod* :

ΑΙΜΟΝ Ζῆρ τι πάντων ἀεργῶ σιμφο-
ρεῖ. ἀνδρῶν.

— 'Twas ever sed,
The Idle Man deserves no Bread.

With many others that might be easily in-
stante'd; but shall only here observe, that it
was held so notoriously scandalous by the *An-*
cients, that we find in *Justin**, that the *Daci-*
ans, as an eternal Stamp of *Infamy*, were ne-
cessitated by a Law of *Oler* their King, to ex-
piate their Sloth, by laying their Feet where
they should rest their Heads; and to perform
those Offices and Services to their Wives,
which their Wives were accusom'd to do to
them. He knows that *Erasmus* in his *Adages*,
calls a *Slothful Man*, *Mulieris Podex*: What a
shame then is it to be worse than *Animal Ir-*
rationale! *Nihil est sordidius* (saith *Antoninus*
Pius) *nihil crudelius quam si Republicam ii arro-*
diant, qui nihil in eam suo labore conferunt.

Again, *Charity* has been ever esteem'd the

Principal of Vertues, both by *Ethnicks* and *Theologists*; and though the *Church of Rome*, thro' the extremity of her Blindness, pretends to engross that Heaven-engaging Vertue to her self, yet if her Inducements, by Merit, be consider'd, our *Excise-Man's* and *Hers*, will not any way admit of a Competition, since we find his Principles are founded on the true Notion and Ends of Charity, by his spontaneous Contributions: So that although he has not, with Her, erected *Colledges*, and other *Pompous Structures*, whose Grandure outvies the most eminent Pieces of Architecture in the Universe; yet his *Asylum* for the Afflicted, his Competency for the Distressed, and his *Relief* for the Aged, who any way deserv'd it in their Vigor, are to all conspicuous, and will remain as Trophies to their Honour:

*Whilst the Celestial Orbs in Order roll,
And turn their Flames about the steadfast Pole.*

But lastly, If we consider Man in his Complex, in his best and worst Sense, and take him in his Youth or Age, he will not merit Estimation; for it matters not whether the Eyes of Reason were never open'd, or whether they have been and are closed, since they cannot see; and it's evident that is of no validity, if the *Chin* be white, whether it be with, or without Hair; since the Madness and Folly of 16, and the Dotage and Distempers of 60 are equivalent. Man we own to be that rational

Commander of all Terrestrials, that Universal Monarch, who almost annihilates those Individuals with a Glance, who therefore cringe, and most spontaneously obey; Man is not denied to be that Spark of Heaven, that mortal Angel, that commands a Dread upon appearance, yet must it be allow'd that this only is a Debt to him that boldly justifies himself to be so, and therefore, though he is a *glorious Orb*, yet lies he under an *Eclipse* in *Youth* and *Age*, in which he ever must conceal his *Glory*.

If then *Mankind* contains the *Excellencies* of the whole *Universe* in *Epitome*, it must consequently exhibit an *amazing Excellency* to the *Excise*, that receives only the most excellent part of *Him*, by rejecting the *Impertinencies* of *Nonage*, as useless Animals fit only for the *Cradle*, by admitting none but the *robust and sensible*, and by excluding that *weak and decrepid Class*, who only claim the privilege of being troublesome.

*But had I Virgil's Verse, or Tully's Tongue,
Or rapt Numbers like the Thracian's Song,
I have a Theme would make the Rocks to dance,
And surly Beasts that thro' the Deserts prance,
Hie from their Caves, and every gloomy Den,
To wonder at the Excellence of Men.*

C H A P. XXI.

THUS have you had a brief and lame Account of the *Excellencies* of our *Excise-Man* in the *knowledge of the Arts, Men and Laws*; together with the many *Advantages*, as well as *Pleasures*, that naturally result from that Employment, and consequently are inseparable Attendants on *Him*; I must now crave leave to subjoin some few *Queries*, and shall make no other Apology, then

— *Non seria semper.*

Quest. 1. Whether he ought not to be supposed a great Scholar, since he is continually poring on his Book?

Quest. 2. Whether there is not some Affinity between him and Diogenes, since they equally affect the Tub?

Quest. 3. Whether he understands not *Arithmetica*, since he brings all things to a Circle?

Quest. 4. Whether he is not a great Admirer of the Old Philosophy, since he utterly abominates a Vacuum?

Quest. 5. Whether he must not be a very grave Person, that affects Solidity?

Quest. 6. Whether he must not be a profound Man, that takes the depth of every thing?

Quest.

Quest. 7. Whether he must not be *extremely happy*, that so well knows that which is call'd *Content*?

Quest. 8. Whether *our Excise-Man* is not an *extraordinary honest Man*, since he does all things upon the *Square*?

Quest. 9. Whether he can be said to be *extravagant*, that ever walks within *Compass*?

Quest. 10. Whether he ought not to be thought an *excellent Astronomer*, since he so often consults the *Stars*?

Quest. 11. Whether he can *Err*, that ever walks by *Rule*?

Quest. 12. Whether he ought not to be reckon'd well-skill'd in *Geography*, that instead of *Miles*, can tell you the *very Steps*?

Quest. 13. Whether if in *Luto* there's *Pluto*, he ought not to be suppos'd very *Rich*, since he is continually searching the *bottom of it*?

Quest. 14. Whether he is not excellently skill'd in *Musick*, since he so well understands the *Base*?

Quest. 15. Whether he can *do any thing amiss*, since he does all things by *Warrant*?

Quest. 16. Whether he *affects not the Clergy*, since he infallibly allows a *Tenth*?

Quest. 17. Whether he is not a good *Philosopher*, since he must be an allow'd *Peripatetick*?

Quest. 18. Whether he can be *banish'd*, that is never at *home*?

Quest. 19. Whether he can *want*, that has *Vinanders* enough?

Quest.

Quest. 20. Whether he can be thought *Idle*, that is always in *Motion*?

Quest. 21. Whether he can be an *ordinary Man*, that is a *Man of Figure*?

Quest. 22. Whether he ought not to be *highly esteem'd*, since he is a *Man of great Account*?

Quest. 23. Whether he is not a *qualified Poet*, that is so excellently *vers'd in Measures*?

Quest. 24. Whether if a *Mean* be the most *desirable in all our Actions*, he is not *extremely qualified*, that is *conversant therein continually*?

*Thus in jocular and serious Terms we find
Th' Excise-Man far transcends all human kind;
For he that every charming Science knows,
Can never the triumphant Garland lose.*

C H A P. XXII.

I Have now finish'd my intended *Essay* on the *Excellency of our Excise-Man*, and altho it be far short of what might have been done in *more time*, and by a *better Pen*, and consequently an *Apo'ogy* might be here expected both by *himself*, as well as the *Reader*, (the *former* for performing it no better, and the *latter* for attempting it at all;) yet I shall only tell the *first*, that altho my time would not suffer

Infer me to discover *more*, nor my *Ability* all, yet I have deliver'd *some* of his *Perfections*; which if true, then I must inform the *last*, that it was a Law among the *Parthians*, that whenever a Notorious Malefactor was brought on the Stage, a severe Scrutiny was made into the Actions of his whole Life; and if, upon the total, the number of his good Deeds exceeded those of his ill, he was *ipso facto* quitted: If therefore this *demands a Pardon*, I shall not endeavour an additional *Trial of the Reader's Patience*, but only subjoin some few Lines, relating to our *Excise-Man's* Demeanor under the *greatest of his Afflictions*, I mean when his *Unhappiness* has arriv'd to that *Extremity*, as the receiving his *Discharge*, and that under a double Notion, *viz.* when he is .

1. *Guilty.* 2. *Innocent.*

In relation to the *first* I shall only say, that he is extremely sensible of his *Miscarriages*, and his innate *Modesty* is so extravagantly prevalent, that he immediately chalks out a new (tho honest) way of subsisting, not having the *Brow* to make his appearance for, and consequently dares not attempt, a re-establishment.

But *secondly*, Our *Excise-Man* (as is prereduced) boasts of an *Accomplishment*, which he ever highly esteems, and is this, That no Misfortune can be a *Surprize*: He knows that *Torturing Goddess* (who glories chiefly in her *Fickleness*) delights in nothing but *Vicissitudes*; he has read the Poets, who assure him, that

that She is the Rectress of all our Actions, and Arbitress of all sublunary Affairs, and is therefore in a continual preparation for Her Motion; for since *Diadems* themselves find no duration, but are frequently attended with variety of Mutations, he cannot expect an Exemption; for our *Life* is compared to a Game at Dice, where we ought to throw for what is most commodious for us, but to be content with our Casts, let them be never so unfortunate; we cannot make what Chances we please turn up, if we play fair, this lies out of our power: that which is within it, is to accept patiently what Providence shall allot us, and so to adjust things in their proper places, that what is our own, may be disposed of to the best advantage; and what hath happen'd against our Will, may never give occasion of offence to us: Nay, he is satisfied it frequently proves most advantageous to him; for altho Innocence may be *attacqu'd*, yet can it never be *vanquish'd*. He knows the *Cypres* the more weight is impos'd on it, the more it grows, and flourishes by being depress'd; and the fragrant *Camomile* renders a great increase of her bewitching Odors, by being trod and trampled on. Examples amongst the *Ancients* he finds to be numerous: Thus the banishment of *Diogenes* was the occasion of his being a Philosopher; and when *Zeno* heard that the only Ship he had left, was sink by an unmerciful Tempest, with all the rich Cargo that was in her, he brake out into this Exclamation,

Fortune! I applaud thy Contrivance, who by this means hast reduced me to a Threadbare Cloak, and to walk in the Piazza of the Stoicks. He knows our Bodies are compounded of those Materials which command a daily Revolution, and we should never know the real and intrinsic value of that first and choicest of Blessings, Light, did it not sometimes meet with a Cessation, and continually attended with a subsequent Darkness. If these Alterations then are daily represented to us, they are therefore become familiar, and consequently cannot admit of a Surprize but to the Vulgar, who are not qualified with any Perception but what is instantly ocular: How then can it be rational to admire, if that melts, whose Nature is Liquefaction? if that burns, which is combustible? if watry Humidities congeliate? if the determination of Quicksilver is Fixation? that of Milk, Coagulation? and that of Oil, or all unctuous Bodies, Incrassation? And so by a parity of Reason, if that perisheth, whose Law of Constitution was to be made, that it might be attended with Contingencies; nothing therefore can seize him that can contradict his expectations, nay, they are never frustrated but when they meet him not. *Theſem* in *Euripides* seems to be excellently well prepar'd for Events:

*This wholesom Precept from the Wise I learn,
To think of Misery without Concern:
My meditating Thoughts are always spent
Either on Death, or else on Banishment.*

Forefight of Evils doth employ my Mind,
That me without Defence they may not find;
And tho in Ambuscade the mischief lies,
Kill me it may, but shall me not surprize.

To prosecute this a little farther : It's plain, Industrious Nature instructs us, and inculcates this fix'd and steady preparation, and that from the most minute Objects imaginable ; the very Trees, Plants and Vegetables evidently demonstrate this wheeling Instability ; since its visible that not any of their Leafs remain, but in *Autumn* lose their Verdure, and are swept away by every Blast of *Boreas* : Thus their Sap retires, which immediately commands a deadness, and dejected nakedness in the most glorious of their *Limbs* ; which by the Approach and sweet Caresses of the *Spring*, are attended with all their pristine life and splendor : And we yearly see the embroyder'd *Summer*, that exhibits those bewitching Pleasures which appear so grateful to *Humane Race*, to be continually succeeded by the *Snowy Perique*, and the most dismal Concomitants of a melancholy and barren *Winter*.

These Accidents then being inevitable and universal, our *Excise-Man's* Resolutions are irrevocably sedate and ready ; and consequently to him they never can prove unexpected or novel : He is extremely sensible of the mutability of all *Terrestrials*, and joins with *Enripides*, when he tells us,

*From small Beginnings our Misfortunes grow,
And little Rubs our Feet do overthrow;
A Smile is quickly chang'd into a Frown,
Low things go up, and lofty things go down.*

The natural Consequent of the Premises our *Excise-Man* knows to be, that they shall not therefore in the least deject him, since conscious thoughts can never attack him, nor possesses he a tainted Breast: Innocence is the noblest Remedy, and the greatest comfort in, and infallible Cure of our innumerable Afflictions; and though his *Fortunes* may (nay must) be *chequer'd*, yet his *Life* and *Actions* are all *white* and *innocent*, which therefore create a boldness not any way to be extenuated. He fronts the Persecution with an undaunted and unalterable Brow, and smiles at the severest Censures of the Malevolent; this is it that buoys him up in the most impetuous Tempest, and makes the Castle of his Breast to be ever inexpugnable: He knows these Changes to be naturally incident, and therefore as he is in a continual expectation of them, so does he unchangeably receive them, and remembers that none but the *unthinking Crew* can be hereby cast down, and none but *Fools* repine. Thus *Pindar*:

*The Gods unequal have us Mortals vex'd,
For to one Good, two Evils are annex'd:
They pay a single Joy, with double Care,
And Fools such Dispensations cannot bear.*

If then these Revolutions must of *Necessity* attend him, he concludes too they must of *Necessity* be born with : He knows it then to be a most excessive weakness, to lie impatiently concern'd under a Load that is not (nor was not) any way to be avoided ; and therefore submissively receives them without an alteration, and consequently adheres to *Plutarch* :

*If Fortune prove extravagantly kind,
Above its Temper do not raise thy Mind ;
If She disclaims thee like a jilting Dame,
Be not dejected, but be still the same ;
Like Gold unchang'd amidst the hottest flame* }

Our *Excise-Man*'s being thus prepar'd for all imaginable Events, produces also this consequential Inference, That he is not poor or miserable. He foresaw the Happiness was not to be durable, and did therefore prepare for its departure. He embrac'd the Critical Minute so, as to survive when it vanished. He concludes that that Person must be very stupid, that while Fortune smiles lays not up a *Reserve* (since it is as much virtue to bear a good Fortune as an ill) for its *Reverse* ; and to be now in want, is a demonstrative Argument of his want of *Sense before* ; so that to be out at *Heels at last*, was to be out of his *Wits at first* ; since he is thereby become miserable, and consequently the subject only of disdain and scorn : For it's daily visible, that *Poverty* creates

creates a separation of the greatest Acquaintance, and the total destruction of the most cemented Intimates; for he that a month before wanted to *know your Commands*, utterly shuns you now, as if that Corps must be infected with the Plague, that is accompanied with Rags; and you may as well go naked, as to have Breeches, and nothing in them: 'tis in this only the Friendship of the Age consists. And this he is assur'd of, that if once he is thus reduc'd, not one (nay not one of those on whom he has heap'd the utmost of his Favours) will be seen with him, or speak in his *Vindication*: so it seems, that he that is poor, must be consequently bad, and guilty of all the intolerable Enormities imaginable. If you are once bruise'd, you must heal your self; and your Groans will be drown'd with their transporting Acclamations. If you are shipwreck'd by a storm of Tears, you may have your own Sighs to blow you right again. If you are once level'd with the ground, you must raise your self, or lie there, and be trampled on; so that if once the Destinies do triumph over us, not any Mortal fails. If once our Stage of Life proves Tragical, we shall never change the Scene by the assistance of any adjacent Actor, or Spectator, but be miserable to the latest Epilogue; and only thereby become the fittest Object for that poor comfort of Calamity, Pity. But I have sufficiently dilated on this Topick in the preceding Discourse, and already largely shew'd
you

you our *Excise-Man's* Sentiments herein, so I shall here wave its further prosecution.

The conclusive Deduction is, That our *Excise-Man* is not abusive to those who even occasion'd his most *Unjust Discharge*; nor has he hard thoughts of those *Gentlemen* who thereupon perform'd it: Respecting the *former*, he knows, that though they have done him an Injury far beyond any Reparation, a Prejudice above the reach of Satisfaction, and a Wrong which could not be supported with Patience by any but himself, and no one's Charity but his could pardon; yet his unspotted and unstain'd Innocence fortifies, and is the universal *Arsenal* which infallibly provides him with the most powerful *Arms* to hinder his being *vanquish'd*. He smiles at the petty Intrigues of these Diminutives, who therefore dread his *Presence*, which creates a Sweat beyond a *Bag-nio*, and whose Knees are mutual *Anvils*, that bear a Desperation, whilst he triumphantly sits *unsullied* like the *Lily*, and thus enthroned, reigns in *untainted Innocence*.

In relation to the *latter*, he concludes, That as no compacted Dust can be infallible, so the most towering parts and knowing Mortal, have not escap'd an Imposition from the subtle, tho' abominable Artifices of those who no way merit the Character of Men; and since their Intentions are always guided by the strictest
Rules

Rules of Probity and Justice, he therefore cannot censure the result, though it is not immediately attended with the real Consequent of it. Besides, he sees them frequently detected, and consequently a small space of time will produce its desired Effects, and himself therefore re-established. In the mean time his Behaviour is ever modestly submissive, and with a sedate Contentment waits a suitable Retaliation of his most inoffensive Behaviour, and survives, in hope of its being crown'd with an agreeable success. And indeed it is the only happiness of him that is depriv'd of all other; for Hope is the greatest Antidote against Despair, and the infallible Cordial against all impending Miseries; and although it be exceedingly deceitful, yet it is of this good use to us, that while we are travelling through this life, it conducts us an easier and more pleasant way to our Journeys **END.**

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